

*100 p. 236.*  
A BRIEFE  
DESCRIPTION  
*June* OF 1693  
JERUSALEM,  
*part* AND  
Of the Suburbs thereof, as it  
flourished in the time of Christ.

Whereto is annexed a short Com-  
mentary concerning those places which  
were made famous by the Passion of Christ, and by  
the Acts of holy men, confirmed by certaine  
principall Histories of Antiquity.

*Very profitable for all Christians to reade,  
for the understanding of the sacred Scriptures,  
and Josephus his History.*

Hereunto also is appertaining a lively  
and beautifull Mappe of Jerusalem, with Arithme-  
ticall directions, correspondent to the num-  
bers of this Book.

*Translated out of Latine into English  
by Thomas Tymme Minister.*

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York, Printed by Stephen Bulkley, and are  
to be sold by Francis Mawburne, 1666.

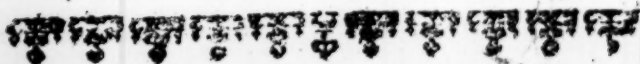
No. 208



*Recensui hunc Librum nec quid  
in eo uspiam deprehendi,  
quod in causâ sit, quo minus  
denuò Imprimatur.*

Edm. Diggle, S. T. P.  
Reverendissimo in Chri-  
sto Patri, ac Domino,  
Domino, Richardo Ar-  
chiepiscopo Eboracensi &  
Sacris Domesticis.

Datum Episcopo-  
Thorpæ, Febr.  
1341 1065.





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*To the Right Honourable  
Sir John Puckering Knight,  
Lord Keeper of the great Seale  
of England, Thomas Tymme  
wisseth increase of honour here,  
to Gods glory, and perpetu.  
all felicity in the world  
to come.*



Or so much as  
(right Honour-  
able) *Jerusa-*  
*lem*, the City of  
our God, even  
upon his holy  
Mountaine, the joy of the  
whole Earth, and the City of  
A the

## *The Epistle*

the great King, that faire and most ancient City, by a special Prerogative is by God himselfe beautified above all other Cities; and was therefore the chiefe, most noble and famous City of the World. Many Travellers and Pilgrims, have at sundry times, both in Mapps and Histories, described the same. By the advantage of whose labours therein, now of late one *Christian Adrichom*, hath performed a most lively Description, and in the Latine Tongue enriched with divers Antiquities. The profit that might come hereby to my Countremen of the Vulgar sort, both for the better understanding

## *Dedictory.*

standing of the story of the Bible, where *Jerusalem* and the parts thereof are oftentimes mentioned, and also for the ready conceiving of *Josephus* his History, moved me to translate it into the *English* Tongue : And the book thus Translated, with the Charts expressed in naturall Colours, I have presumed to Dedicate unto your Honour. And because the Master workman in this new Plat of old decayed *Jerusalem*, hath left behind him some rubbish and reliques of the *Romish* superstition, I have in some measure purged, and swept the streets and corners of the same with the broome of truth, and

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## The Epistle

carrying them out by the Scouregate, have layd them on the Leyftall of oblivion. My pains herein taken, though not fo great, as the laying of *Jerufalms* foundation, or the railing of a chiefe corner ftone, or the fquaring and finishing any part of this exquisite Plat; yet fuch it is, as even in the meanest degree of a poor labourer, that doth but fweep the ftreets, I moft humbly befeech your honour to accept as a fmall mite of my good will: The which I gladly offer, to the end, that amidst the great burdens of your moft weighty affaires, your honour beholding this moft brave City, adorned with  
fo

## Dedictory.

so glorious a Temple; and contemplating the Passion of our Saviour Christ therein, may be delighted and recreated : And further, that viewing this Terrestriall City, whose glory is now vanished, may thinke still as the Apostle did say, *Non habemus hic manentem Civitatem*, and so aspire to that Heavenly *Jerusalem*, garnished and full stored with all manner of delights, which abideth for ever : wherein I doe most humbly and heartily wish your good Lordship a most happy residence, after you have performed your most Honourable Course in  
A 3 this

## *The Epistle Dedicatory.*

this Life, in the Service of  
your Country, the pleasure  
of your Prince, the generall  
benefit and comfort of your  
own soule.

*Your Honours most dutifull  
to command,*

**Tho: Tymme.**

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## The Preface.



Or so much as the truth of History, is the foundation of Faith, and of spirituall understanding (Christian Reader) and the History of things done, blind, and imperfect, without the knowledge of places, the which knowledge giveth much light, both to the truth of History, and also to the spirituall interpretation thereof: Therefore I have thought good to observe two things with great diligence in this work. First, that I might portray and set forth the true and lively Image of Jerusalem, of all other Cities the most glorious and famous throughout the whole world, whereof mention is made in sacred, and in prophane Histories, as it

## The Preface.

flourished in Christ his time; and also the forme of the Temple (the same whereof hath been extolled above the Heavens, and was worthy of eternall memory) by the sacred Scriptures, by approved writers, and by ancient Tradition of faithfull and trusty men, in a lively Plot, or Map, most exquisitely drawne, together with the names, originalls, situations, and formes of every place, and the most worthy Histories concerning the same, with all brevity. Secondly, that I might rightly dispose the places of Christ his Passion, and represent every thing which he suffered in every place, even as if they were now done before our eyes, and so represented, that I might explaine it with plainnesse and brevity. For hereby all those things which he suffered for our sakes, will be both more plainly understood, and also more profitably remembered. But peradventure, there will be some which will mislike this our endeavour, and the rather, because we have many things by Tradition of Elders: To whom I answer

## The Preface.

swer out of *S. Hierom*, where he saith,  
That Ecclesiasticall traditions, which  
are no hinderance to faith, are so to  
be kept, as they were delivered by  
the Ancients. *In the mean time* I will  
not say, that they are too rash, and too  
too wicked, which will deny that thing,  
which hath been godly received at all  
times, and of all men. So many of us  
therefore as are washed with the blood of  
Christ, doe beare his name, and are cal-  
led Christians; If our faith be answering  
to our name, and our life not disagree-  
ing from the truth, hoping to be saved  
by the merits and grace of Christ our  
Saviour, let us believe that which in-  
corrupt and reverend Antiquity hath  
left; let us in no wise depart from those  
things which our ancestors have celebra-  
ted without superstition, and which by  
the consent of the whole world, are come  
even from them to our hands; and with  
thankfull godliness, and godly thank-  
fulness, let us call to mind those places  
oftentimes, which may put us in remem-  
berance of the Passion of Christ; to  
which

*Hier. to. 1.  
Epist. 28.  
ad Lucianum.*

## The Preface.

which places this Map will leade us, as it were by the hand: and with the Eyes of Faith, and of our minde, let us look upon the same Sonne of God, and inwardly behold him, who being urged with the great love of our salvation, having finished his last Supper in the Parlour of Sion, and being come into the Garden of Oliver, prayed and sweat bloud, through the anguish and grievous consideration of the imminent afflictions. Immediately he was betrayed by the most wicked Judas; he was taken, bound, and thrust forward by the Jews, even as a Lambe by the wolves, most cruelly amidst the noyse of clamors and weapons, and then was lead to the house of Anna the high Priest: There he was stricken: From thence he was drawne to the Pallace of Caiphas; in the same he was falsely accused, condemned, spit upon, blind folded, buffeted with fists, and sundry wayes all the night scorned and afflicted. In the Morning he was violently carried through the midst of the City to the house of Pilate. From  
thence

## The Preface.

thence he was lead to the Pallace of Herod, and accused again, despised of him, mocked, and apparrelled like a foole in a white garment, and brought back again by another way of the City to Pilate. There againe he was accused of many faults, stripped, and grievously whipped, cloathed with purple, crowned with thornes, diversly derided, spit upon, buffeted with fists, and stricken with a reed, and being thus misused, was made a gazing stock to the people, and adjudged to death. Then he was laden with a heavy Crosse, and in the sight of all the people, with grievous and bloody steps he was drawne, punched, and urged by the furious violence of the souldiers, through a great part of the City, and by the Gate of Judgement out of the City, by a hard and stony way, even unto Mount Calvary. And being come thither, he was stripped again, and being both faint and weary, was refreshed with gall instead of drinke; and about high-noon he was fastened to the Crosse, and so lifted up on high; and hanging on  
the

## The Preface.

the Crosse by the space of three houres, was derided with taunts and reproachfull words; being thirstie, they gave him vineger to drink. Finally, he which could save the world with one drop of his blood, would needs bestow upon us by the five rivers of his wounds, his life, with all his blood. A figure hereof was that Brazen Serpent, which Moses caused to be exalted in the wilderness. To this spectacle also our heavenly Father calleth every faithfull soule, Come forth (saith he) ye daughters of Sion, and see King Solomon; Nay, one far greater then Solomon. In like manner Christ hanging on the Crosse, cryeth out, O all ye which passe by the way, behold, and see, if there be any sorrow and grieve like mine.

And not onely to the consideration and meditation of these things, but also to the imitation; God in the holy Scripture exhorteth us in these words (spiritually interpreted) saying, Look, and make all things according to the example or fashion which was shewed thee

Cant. 3.  
12.

Lament.  
1. 12.

God, 35.

2.

Job, 8. 5.

## The Preface.

thee in the Mount. For all the precepts of life, which our Saviour taught all the time of his Preaching, as well by word as by example, the same he expressed in himselfe in one day of his Passion: wherefore if we would follow Christ, not onely in word, but also in work, we may, by his lively crucified Image on Mount Calvary, as it were out of a golden book, intituled with the noble title of three most principall Languages, written with the quills of the speare, of the nails of the thornes, and of the whips, in the most pure parchment of the Immaculate Lambe, and with the purple blood of the same, both learned and unlearned, learne easily and briefly perfect Theology, the most wholesome remedies of Physicke, the full knowledge of Law, and of Justice, the science of liberall Arts, of true humility, of obedience, of piety, of charity, of patience; finally of all manner of vertues, and of things most perfect; and may also be inflamed and drawne to love and to follow Christ. Thus the blessed

## The Preface.

sed Virgin, standing neer to the Crosse of-Christ, did not onely with bodily eyes, but also in heart, through faith (which wavered not in her) behold the wounds of her Sonne, and seriously thinking thereon, was so comforted, that now, (as Ambrose saith) she was prepared also to die for the good of mankinde. So St. John both seeing the side of Christ opened with a speare, blood with water comming forth of the same, and also giving testimony thereunto, did by the meditation thereof so greatly profit, that at the last he became a most perfect Divine, and a soaring Eagle to behold the most holy Trinity. So the Theise, when he saw and heard Christ Jesus Crucified, incontinently turned unto Christ, and confessing him, he made the punishment of murder martyrdom, and changing the Crosse for Paradise. So also the Centurion by this spectacle, received so great strength of faith, that under the Crosse he was made a famous confessor of Christ; and further, (as Chrysostome saith) was afterward crowned

Ambrose  
in Luke  
cap. 23.  
John 19.

Luke 23.  
37.  
Hierem.  
Tom. 1.  
Epist. 13.  
ad Pauli-  
num.  
Mark 15.



## The Preface.

*crowned with Martyrdome. Moreover Thomas beholding and touching the wounds of Christ crucified, was so illuminated by faith, that he plainly and openly professed Christ, to be both his Lord and his God.*

Chrysost.  
in Mat.  
cap. 27.

*This being so, and love procuring love, even as the loadstone draweth Iron: who is he, I pray you, whom so vehement love of Christ, nay rather, a heate and flame will not affect, kindle, and set on fire? Who is he, when at the death of Christ all creatures do suffer with him, the Sunne darkened, the vaile of the Temple rent in sunder, the earth quaking, Rocks breaking, Graves opening, and the Dead arising, who, and what is he (I say) that will not wonder, and that will not be amazed? Onely Adams children, for whose cause he dyed, are not moved with this so great a benefit.*

*The Adamant, that most hard stone, is mollified with the blood of a Goat: Iron with the heate of fire is made soft; but the hearts of Christians, more hard* Hebr. 6.  
*then Adamant or Iron, are not molli-* 10.

*fied*

## The Pteface.

sied with the blood and fire of Christ,  
but doe crucifie a fresh unto themselves  
the Sonne of God, and doe tread under  
their feet the blood of the Testaments.

What I pray you can be more becoming,  
more meet, more iust, and more profitable  
for us, then to love again him that so loveth  
us, and imitate him whom we love ?  
For if any thing herein seem hard, if  
any thing grievous, that thing, love  
(the sweet yoke of the Lord) maketh  
light and easie ; for all labour is light,  
to him that loveth, according to that  
notable sentence of that ancient Father  
S. Gregory, Nihil adeo grave est quod  
non aequanimiter toleretur, si Christo  
passio ad memoriam reducat. There  
is nothing so heavy and burthensome,  
but the same is willingly borne, if so be  
the Passion of Christ be remembered.

For we will indure all things with  
patience as light and easie, if we call  
to minde what hard words, harder  
stripes, and most hard pains and affli-  
ctions be suffered for us, whose head was  
crowned with thornes, his eyes blind-  
folded,

## The Preface.

folded, his eares filled with reproaches, his mouth with gall and vinegar, his face polluted with spitting, his cheeks bruised with buffeting, his knees shaking, his shoulders laden with the Croſſe, his heart replenished with ſorrow, his body torne with whips, his members racked, his hands and feet bored; to be brieſe, from the crowne of the head, to the ſoales of the foot, he ſuſtained an innumerable ſort of wounds and ſorrows. wherefore as the waters Mara, being ſometimes bitter, were made ſweet by Moſes, at what time he caſt wood into them; even ſo all our tribulation, if we patiently indure the Croſſe of Chriſt, will wax ſweet, and the gall thereof will turne into honey. For by the meditations of theſe afflictions of our Saviour, faith is illuminated, hope ſtrengthened, charity inflamed, and all vertue increaſed. wherefore Saint Auguſtine, a light of the Church, no leſſe truly then godly, provoking us by very forceable words thereunto; ſaith thus, Behold the wounds of him that  
B                      hangeth,

Exod. 15.

## The Preface.

*August. in  
lib. de vir-  
ginitate.*

hangeth, the blood of him that dieth,  
the price of the redeemer, the scars  
of him that riseth : His head bow-  
eth to kisse thee, his heart is opened  
to love thee, his armes stretched  
abroad to embrace thee, his whole  
body set forth to redeeme thee. Con-  
sider what and how great these things  
be, weigh them in the ballance of  
your hearts, that he may be wholly  
fastened in your hearts, who for  
us was wholly fastened on the  
Crosse : Thus far Augustine. So  
that it is not enough to meditate of  
these things once : but it is profitable  
to think upon them often : yea the  
oftner the more they avails and profit.  
In the wholesome contemplation of his  
passion, although we profit much, yet we  
shall never attain to the perfect know-  
ledge thereof, but there will remain still  
somewhat that we may seek for, the full  
knowledge whereof is reserved to our  
Heavenly Countrey. In the mean time,  
let us contemplate in these things day  
and night; in these things let us re-

## The Preface.

create and busie our selves; In these  
let us watch, in these let us sleep, yea  
to die in the Meditation of these things  
is most Christian, and availeable to e-  
verlasting Salvation.

Places of holy Scripture to the  
praise of Jerusalem.

*Lamenta. II.*

Is this the City of perfect beauty,  
the joy of the whole Earth?

*Ezech. V.*

This is Jerusalem, I have set it in  
the midst of the Nations and  
Countries, that are round about her.

*II. Chron. VII.*

I have chosen this place for my  
selfe, to be a House of Sacrifice.

## The Preface.

*Isaiah II. Micha IV.*

The Law shall go forth of Sion,  
and the word of the Lord from  
J E R U S A L E M.

*Apocalips XXI.*

I saw the Holy City, new *Jerusalem*, come down from God out of Heaven, prepared as a bride trimmed for her Husband.

*Tobit. XIII.*

O *Jerusalem* the Holy City  
many Nations, shall come from far  
to the name of the Lord God, with  
gifts in their hands, even gifts to the  
King of Heaven : all Generation  
shall prayse thee, and give signes of  
joy. Cursed are they which hate  
thee, but blessed are they for ever  
which love thee. Rejoyce and be  
glad for the Children of the just  
for they shall be gathered and shall  
bless the Lord for the just. Blessed  
are

## The Preface.

are they which love thee, for they shall rejoyce in thy peace. Blessed are they which have been sorrowfull for all thy Scourges. For they shall rejoyce for thee, when they shall see all thy glory, and shall rejoyce for ever. Let my Soule bleſſe God the great King. For *Jerusalem* shall be built up with Saphires and Emeraudes, and thy Walls with precious Stones, and thy Towers and thy Bulwarks with pure Gold. And the Streets of *Jerusalem* shall be paved with Berall, and Carbuncle, and Stones of Ophir. And all her streets shall say, Hallelujah, and they shall praise him saying, blessed be God which hath extolled it for ever.

---

*Thomas*



THOMAS NEWTON  
to the Loving  
Reader.

THat Stately place, that Princely bowre,  
that Seat of mighty King :  
That flower of *Benjamin* his Tribe,  
whose fame through World did ring,  
Ennobled with such Royal stiles,  
and Titles of Renown ;  
And over worldly Cities all,  
most meet to weare the Crown,  
Lo, here presented is to view  
in such good currant sort,  
As no Pen heretofore perform'd,  
or made thereof report.  
So that we need not now to run,  
or gad from place to place,  
In dangers great, through Countries strange,  
to try, or know this case.  
That brave Estate which earst it had,  
is now (alas) defac'd,  
King *David's* House, and Temple now  
is quite and cleane disgrac'd.  
Yet here with Book, and Map, in hand,  
we now may plaine behold  
The state of each thing as it was,  
in times that were of old,

Where





N

Where Christ did preach, where Christ did sup;  
where Christ did fast and pray,  
Where Christ was caught, where Christ was whipt,  
where Thieves did him betray,  
Where he a precious Ransom paid  
for man, who had offended ;  
Where he was Buried, where he Rose,  
and eke where he Ascended ;  
Where *Annas* kept his pompous Court,  
where *Caiphas* Pallace stood ;  
Where wicked *Pilate* dwelt, that did  
condemne most guiltlesse Blood.  
This and much more is here discoursed,  
from some that both have read,  
And seen with eye, the City rare,  
that's here deciphered.  
Whose work and pains as they deserve  
much thanks and hearty praise,  
So *Tymme* his guerdon well deserves  
of all Men in these days.  
Aswell for here acquainting us  
with this rare worke of skill,  
As also for his other paines  
that passed have his quill.  
Who like to Candles wast themselves,  
in giving light to others :  
Moe such God grant to take like care,  
to help their Christian Brothers.

*Thomas Newton.*

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r  
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*A brief Description and Ex-  
planation of two hundred sixty  
and eight places of Jerusalem,  
and the suburbs thereof, as it  
flourished in the time of  
CHRIST.*

I.

**J**erusalem the elect City of God, holy and most glorious, built upon the holy mountains, excelling all the Cities of the world, as well by the loftiness of the Seat, as by the moderation and temperature of the Heavens, and fruitfulness of Soil, was situated in the midst of the whole world, and of Judea, as it were

*The origi-  
nall pla-  
ce from  
whence  
this Com-  
mentary is  
taken, and  
where  
more is to  
be read.  
Plal 47.  
and 86.*

*Mat.  
Plal:*

Ezek. 3.

Joseph. l. b.  
3. de bello  
Judaico.  
cap. 2.

Deut. 16.

17.

Psal. 48. 2.

Tren. 2.

in the very Center and Heart of the earth. And being as a Queen amongst al other neighbour Cities, had the preheminence, as the head over the body, and shined as the Sun above others in sumptuousness and glorious buildings: having such surpassing excellency, she was by a certain singular priviledge in time past, the only place which God had chosen to himself; and was a figure not onely of every faithfull mans soul, but also of the Elect Church of Christ militant upon Earth, and of that blessed triumphant Church in Heaven. A City of perfect beauty, the Virgin of the world, the Paragon of all the East, and the joy and rejoycing

joycing of the whole Earth.

This City was builded about the year from the Creation of the world, two thousand twenty and three, in the time of *Abraham* by *Melchisedech* the King. In Hebrew it was called *Salem* and in Greek *Solyma*: and it seemeth that he possessed the same fifty years. The which afterwards the *Jebusites* enjoyed, who sprang from *Jebusi*, the son of *Canaan*; of whom it was called for a time *Jebus*, and *Jebussum*, at what time *Joshua* slew the King thereof. And the *Jebusites* held the same, eight hundred twenty and foure years, who trusted so much to the strength of their City, that when King *David* assailed the

Gen. 14.  
18.

Ioseph. l.  
Antiq.

Jud cap 7.  
& lib 7.

Bell. Jud.  
cap 18. 28

Gen. 10.

Josh. 10.

15. & 18.

Judg. 1.

19.

2. Sam.

5. 5.

1 Chron.

11. 4. 7.

Ioseph. l.

7. Antiq.

cap. 3.

same; in contempt of him and his Army, they placed upon their walls, the blind, the halt and the maimed; saying, That these were sufficient to beat back the Enemy.

Jerom,  
Tom. 3. de  
loc. Hebr.  
lit. 1.

But when *David* through Gods help enjoyed the City, the *Jebusites* being expelled, he re-edified the same round, fortified it with a caille, dwelt therein, and made it the *Metropolitan* City of the whole Province of *Judea*, and the head of all the Kingdom, and from thence forth called it *Jerusalem*, as it were *Jebussalem* the Letter b. (to make the better sound) turned into r. Notwithstanding, there are some which write, that it is called *Jerusalem*.

Eusebius  
Evang.  
Præp. 19.  
1 Kings  
3. 5, 6. 9.  
10. 7.

lem, of the magnificent Temple which Solomon built therein, as it were *Hieron Salamonis*. For the *Greeks* call a Temple *ιερον*. In continuance of time Solomon, and other Kings of *Judea* greatly enlarged the same, and so fortified it with most strong Gates, Towers, Walls, and Trenches, and so adorned it with a Temple, with Pallaces, and with most exquisite Buildings, that among other Cities, it was a Miracle of the whole world, and is therefore more honoured with silence, then with all that can be said concerning the same, It stood in the Tribe of *Benjamin*, *Josh. 18. 28*. Some borders of it were in *Judab*, *Josh. 15. 8*.

*Ioseph.*  
8, *An. 7.*  
*cap. 2* &  
5.

Isf. son.  
Apion,  
lib. 1.  
Strabo.  
Geograph.  
lib 16.

2 Kings  
16. 21, 24,  
25.  
2 Chron.  
28. 33,  
36.

In this glory and excellency, *Jerusalem* flourished four hundred seventy and seven years, as if it had been an Earthly Paradise, being in compais round about, six miles, and two hundred and fifty paces. And by the wall and circuit of the City, there was a stony Trench or Vault, threescore foot deep, and in bredth two hundred and fifty, wherein was abiding about one hundreth and fifty thousand men. But when the wickedness of the Princes and people, not only had profaned the Temple with the abominations of Idols, but also had filled the City even to the full with Innocent blood, most cruelly shed ; the City, toge-  
ther



ther with the Temple, Princes,  
 and People, by the just vengeance of God, was by *Nebuchadonozzer* King of *Babylon* (but Gods whip) so utterly overthrown, and desolated threescore and ten years, that *Sion* was ploughed up like a Field, and *Jerusalem* was become as a heap of stones, and the mountain of the Temple, as it were the height and top of woods, so as in the mean time (as *Jerome* witnesseth) that neither so much as a Bird, nor a Beast, could fly, or passe through the same.

*Micha* 3.  
*Jerem.* 26.  
 26, 29, &  
 52.

*Ier. Tom.*  
 3. trad.  
*Hib. in* 2.  
*par.* 15.

Afterwards the Temple only being with much ado, and very hardly builded, wanting Gates, Towers, and Walls, was

*1 Eddr* 1,  
 2, 3, 4,  
 5, 6.

## JERUSALEM.

inhabited again by the *Jews* (returning out of the Captivity of *Babylon*) threescore years.

Moreover, within the space of two and fifty days, *Neemiah* inclosed it in compass three miles and seven hundred and fifty paces, with Gates, Towers, and a strong Wall : and afterward, the same being beautified by the *Macchabees*, by *Herod*, and by others very stately, with publique and private buildings, recovered the former dignity, being very famous and populous by the space of five hundred and four and twenty years ; having in it many narrow streets, by reason of the exceeding number of houses therein : At what time

Nehe. 1,  
2, 3, 4, 5,  
6, 7, &c.  
1 Mach.  
1, 2, 3, &  
14.  
Ioseph. 1.  
Bel. 13.  
&c.

Psalm 37.  
Is. 2.  
Mich. 4.  
Acts 1.  
Mar. 16.  
Ecl. 18.

# JERUSALEM.

9

time there, as in a theater, Jesus Christ wrought our salvation; and from thence, as from a Center, the Apostles spread forth the Evangelical Doctrine throughout the World.

But *Titus* Emperor of *Rome*, being brought by the just judgement of God to take vengeance for the Death of Christ, the thirty and eight year after his Passion, besieged it round, casting a bank about it, and shut up the Jews in the City, as in a Prison, which came out of every Tribe to celebrate the Feast of Pass-over there. Whereupon, that City, the wonder of the world, was made a Den of Theeves, and a Sepulcher of dead men:  
For

*Ioscp. 6,  
Bel. 23.  
& 7. Bel.  
24. 27. &  
18.*

For by reason of civill Murders, Famine, Pestilence, and Sword, there perished in the same, eleven hundred thousand Jews. And as for the City it self, *Titus* did so utterly subvert it, that men which came unto it, would scarce believe that ever it had been Inhabited. Nevertheless, he left three principall *Herodian* Towers, that is to say, *Hippic*, *Mariam*, and *Phasel*, which were more notable then the rest, as well for greatness, as for beauty; and that part of the Cities Wall, which compassed them from the West, unshaken; to the end, that both it might be a Castle for the *Roman* Souldiers, which should be left there for

# JERUSALEM.

II

for a Garrison, and also to shew unto Posterity what manner of City, and how well fortified, the force of the *Romans* had subdued. But after threescore and five years, the Jews rebelling again, *Ælius Adrianus* the Emperor slew many thousands of them, and utterly subverted those Towers, with the remainder of the Wall, and commanded the City to be strowed with Salt; whereby it came to pass, according to the Prophecie of Christ, That there was not left one stone of the City upon a stone. And building the City again in less compass, he excluded Mount *Sion*, with the Palace of *Solomon*, and that of the

Luke 19.  
14.  
*Euseb.* in  
Chro. &  
Hist. Ec-  
cles. l. 4.  
c. 6.

*Nier.* in  
loc. A. &  
Apost.  
lib. H.

*Nicepb.* 3.  
Hist. Ec-  
cles. 14.

Broca. in  
Descrip.  
locorum  
tertz  
sanctz,  
Itinere. 6.

the Queen, and the House of the Forrest of *Libanus* ; also the Gate of the North corner, and the Tents of the *Assyrians*, and all the North part, even to the Dung Gate, and to the Gate of *Ephraim* : But the Mount of *Calvary*, and the Sepulchre of the Lord, which were aforetime without the Walls, he inclosed with the North Walls of the City ; and set the Picture of a Sow cut in Marble upon the fore-front of the Gate, by which men go to *Bethlehem* ; thereby giving to understand, That the *Jews* subject to that Law of Swines flesh, were under the power of the *Romans*, whom by an Edi& he forbad never more to enter into

Wil. Tyr.  
Hist. Bel.  
Sacri. lib.  
14. c. 12.  
Jacob. Vi-  
sitar. c. 55

into that City, or look into the same from the top of any higher place, and from thenceforth commanded it to be called *Æliam Capitoliam*, after his own name. But after this, being inhabited of the Christians, and dignified with a Patriarchall Seat, receiving again in continuance of time the name of *Jerusalem*, flourished five hundred years in Christian Religion.

And in the year after the birth of Christ six hundred thirty and six, it was taken by the *Saracens* which reigned in *Egypt*, and so possessed four hundred threescore and three years.

Onuphr.  
in Chron.  
Ecclesiast.

After this, in the year of  
Christ,

Wilhelm.  
Tyriarch.

Hist. Nat.

fac. lib. 8.

cap. 5. 18,

19, 20,

21. & lib.

9. cap. 1,

2, 9.

Jacob. de  
Vitriac.  
cap. 20.

B. Salig.  
in Epist. ad  
Ioan. a  
Lothoring  
Cardin.

Christ, 1099. the City *Jerusalem* was recovered by the Christians, having for their Captain *Godfrey of Bullion*, who was the first that entred upon the Wall of the City with great courage, and most fierce assault, the *Ides of July*, the very same day and hour wherein Christ died : And so great slaughter was made, throughout all the Streets, Lanes, and Corners of the City, that no man could pass but over the dead bodies of the slain : and so exceeding was the effusion of blood, that men went over their shoes in the blood of the dead ; inso-much, That the Conquerors themselves were from the sole of



of the foot, to the crown of the head imbrued with blood. Who when they enjoyed the City, putting off their Armour, and cleansing themselves from their blood, visited the places of Christs Passion, Resurrection, and Ascension, (which the faithfull that dwelt in *Jerusalem* shewed unto them) and beheld them with reverence. The eight day after, with one consent they Elect-ed Duke *Godfrey*, and created him the King of *Jerusalem*. But the man being full of godliness and humility, would not be crowned with a Crown of Gold, after the manner of Kings, in the holy City, but contented himself, and revered

renced the like Crown of Thorns, with the which the Emperor of Mankind was crowned in the same place, when he went to be Crucified for our Salvation.

Bis. He-  
ro. B:l  
Sac. con.  
J, 1. c. 7.  
& 1. 6. c.  
40.

*Jerusalem* therefore being recovered by the Christians, was so held and enjoyed by them fourscore and eight years. Afterward, namely, in the year, 1187. the second day of *October*, the Christian Princes (wo and alas) disagreeing among themselves, *Jerusalem* was delivered up to *Saladine* the Soldan of *Egypt*, upon this condition, That it should be lawfull for the Christians to depart with bag and baggage; the which *Saladine* held it three hundred

*Matth.*  
*Pame-*  
*rius* in  
*Chion.*

hundred and thirty years. But in the year of our Lord, 1517. it was invaded by *Selimo* the Emperor of *Turks*, and is at this day in the same compass of Walls possessed by the *Turks*, who name it *Cusumobarech*, or *Codsbarich*, that is to say, *A Holy City*. So that from the first Foundation thereof, unto this present year one thousand five hundred ninety and four, are passed three thousand five hundred thirty and one years.

*Messens*  
in Chron.

*Onuphris*  
in Chron.

*The Places within the City.*

*The first Part of the City.*

2.

**M**ount *Sion*, which is called, *The Mount of the Lord*, and the *Holy Mountain*, is  
D much

much more higher then other  
 Mountains, and larger ; after  
 the fashion of a Theatre, in the  
 form of a half Circle, compas-  
 sing the City on the South  
 Part. And being set as a  
 Looking-glass on a high place,  
 founded by God upon a firme  
 Rock, on every side broken off,  
 had a plainnes thereon like to  
 a Town, and being very plea-  
 sant and recreative, it repre-  
 sented the excellency and de-  
 lights of Heaven. Whose top  
 the *Jebusites* first of all fortifi-  
 ed with a strong Castle, and the  
 compass thereof with firme  
 and lofty Walls, with Gates,  
 and with Towers. Whom when  
*David* the King had expulsed,  
 he made the Castle and the  
 Walls,

Psal. 2. 25.

Joel 2. 3.

Joseph. 6.

Bell. 6. &amp;

15. Antiq.

14.

Niceph. 8.

Hist. Ec-

cles. 30.

Brocard.

ininer. 6.

Salig. 1000

6. cap. 6.

Walls round about, the Gates and the Towers much more defensible, and made the top and plainness of the Hill, into Streets and Lanes, and builded there for himself, for his Nobles and Worthies, Houses, and called it, *The City of David*; which also *Josephus* calleth, *The higher City*, and *The Holy Part*. The *Maccabees* re-edifying the same mountain in compass, made it most strong, with many Walls, and lofty Towers, in such wise, as notwithstanding any force, it was invincible, onely by Famine it might be surprized: where were many straight and narrow passages, and many houses of Citizens placed.

From this Mountain, accords

Isa. 14.  
20.

Bal. Heroi.  
Bel. fac. i.  
contin. lib.  
1. cap 8.

2 Sam. 5:  
6. 7.  
1 Chron.  
11. 5. 7.  
& 15. 1.

Psal. 48.

2. &amp; 87.

1. 2.

Joseph. 6.

bell. 6. &amp;

8. bell. 8.

8 Mach. 4

Joseph. bel.

85. &amp; 16.

ing to the foretelling of the  
 Prophets, a Law, and an Evan-  
 gelicall light came forth, and  
 as it were from the head it self,  
 it was spred forth into the  
 whole body of the World, for  
 the saving health of all Nati-  
 ons. The which when the Ro-  
*mans*, by the judgement and  
 will of God, against all hope of  
 man, and without bloodshed  
 had taken (the seditious with-  
 in the City being stricken with  
 a sudden fear, and roaming here  
 and there from the wall, and  
 hiding themselves in their  
 sinkes) being dispersed in all  
 corners and streets with their  
 naked swords, slew all that they  
 met withall, having no regard  
 of persons or sex, and set fire

on the houses, burning them, and all those that were fled in-  
to them, and destroying many  
houses whereinto they entred  
for pillage sake, where finding  
whole Families dead (whom  
the famine had consumed) they  
so abhorred the sight thereof,  
that they returned back again  
empty, running thorough with  
their swords all that they met,  
and so filling the streets with  
dead bodies, that the whole  
City flowed with blood in such  
abundance, that (as *Josephus*  
witnesseth) many things burn-  
ing, were quenched with the  
plentifull blood of the slain.  
But night comming on, the  
slaughter began to cease, but  
the burning increased. The

Actor 13.  
Joseph. 7.  
& bell. 16.

## MOUNT SION,

next day following, *Titus* being entred into the City, wondered at the Fortifications of the City, and at the Rocks of the Towers, which the Tyrants through folly had willingly forsaken. To be brief, when he had seen their substantiall altitude, and invincible force, *We have fought* (saith he) *by the manifest help of God, and it was God which drave out the Jews from these holds: For what hands of men? Or what Engines of Warr might have prevailed against these?* Many such words spake he to his friends. This Mountain, though it were excluded out of the City, yet afterward, it was builded again, and inhabited. But now being



ing in the Suburbs most ruinous, it lyeth wast.

*The Places of Mount Sion.*

3.

**T**He Castle of *Sion* being ancient and strong, was set on the very top of Mount *Sion*, round like a Crown, and was a sure defence and beauty both of the City and Temple, and was as the capital or chief place of so great a City. Herein the *Jebusites* dwelt at the first, whom *David* casting out by force, enjoyed the Castle, and receiving from *Hiram* King of *Tyrus*, stones, wood, and artificers, builded out of the same a strong Pallace for himself, and a house of Cedar, with a King-

2 Kings  
19. 31.  
2 Sam. 5.  
6 7. &  
11. ver.

1 Kings  
5. 1. 10.  
1 Chron.  
11. 3. 7.

Joseph. 6.  
bell. 6.

ly Throne. In the which Castle afterward, *David* himself, and other Kings of *Judab* inhabited, and used the same for the Kings Seat. And for this cause it was continually kept with a strait guard of souldiers. And in proceſſe of time, it was called, *The Kings Castle, and the House of David, The Seat and Throne of David, Also the Court and Kings House*. In this Castle the most cruell of all Tyrants *Antiochus* King of *Syria*, which in Greek was called *ισχυανης*, that is to say, *Renowned*, (but more truely, *ισχυανης*, that is, *Mad*, he deserved to be called) placed a Garrison of Gentiles, whereby in the time of the *Macchabees*, he afflicted the Jews very much a long

Aristas  
lib. de 72.  
Interpret.  
x Mach 1.  
x Mach.  
83. 84. ch.

long time. The which when *Simon Macchabeus* had inforced to yeeld through famine, and had cleansed the Castle from the pollution of Idols, they entered thereinto with palmes in their hands, with Cimbals, with Psalteries, with Hymnes and Songs; and he placed therein men of the Jews to defend the City and Country: Yet now, there is nothing to be seen but the ruines thereof.

## 4.

**T**He Kings Prison, with a lofty Tower, which overlooked the Kings House. Into this Prison *Jeremy* was cast, because he Prophetised that the City should be taken; and at the

Nehc. 9:  
25.  
Jer. 39. 10  
chap. 39  
14. 15.

the last was delivered out of the same by *Nebuchadnezzar*, when the City was taken.

## 5.

*Josep. 11.  
Antiq. 11  
& 1. bel.  
16. & 6.  
bel. 6.*

**C***Æsars* and *Agrippas* Hall, was the Kings House, which *Herod* the *Ascalonite* builded for himself in the uppermost City: For he builded in his Pallace two great and fair houses of polished marble, and fine gold, whereunto the Temple it self was not comparable, and calling them after the names of *Cesar Augustus*, and of *Agrippa* his Son in law, his Friends, he named the one **CÆSARS**, and the others **AGRIPPAS**.

## 6. The

## 6.

**T**He Parlour of *Sion* was situate about the middest of Mount *Sion*, being large, paved, and very faire, wherein Christ in his last Supper did eat the Paschall Lambe with his Disciples, washed their feet, and instituted the Sacrament of his most blessed body and blood. In the same, on the day of his Resurrection (when he was entred, the doors being shut) standing in the middest of his Disciples, he shewed unto them the wounds of his side, of his hands and feet, and did eat before them: after that, breathing upon them, he gave them the Holy Ghost, and there.

Mat. 26.

18.

Mar. 14.

14.

Luke 22.

11.

Ioh. 13. 1.

Luke 24.

Ioh. 29.

therewithall power to remit,  
 and retain the sins of all man-  
 ner of persons. The eight day  
 after this, here he offered unto  
*Thomas* the Apostle the prints  
 and scars of the spear and nails  
 to see and feel. Here, after the  
 Lords ascension, *Matthias* was  
 by lot chosen into the Apostle-  
 ship of *Judas* the Traytor. Here  
 on the day of Pentecost, the  
 Holy Ghost came down in a  
 great sound, and in the forme  
 of fiery Tongues, lighted up-  
 on one hundred and twenty  
 believers; and at the first Ser-  
 mon of *Peter*, three thousand  
*Jews* were converted and bap-  
 tized. In this place, *James* the  
 Lords brother, surnamed *Just*,  
 was by the Apostles Created  
 the

Act. 1. 3.  
 Hier. tom  
 2. Ep. 27.  
 ed E. Roc.  
 vir. & tom  
 3. Epist.  
 ad Paulin.  
 Niceph. l.  
 2 hist. Ec.  
 cap 3.

the first Bishop of *Jerusalem* :  
 and *Stephen* with six more, were AA. 6. 9  
 Ordained Deacons. Here the  
 Apostles entered into the first AA. 15.  
 Consultation, or Councell, and  
 set down the Twelve Articles  
 of Christian Faith.

## 7.

THE Cypres Trees of Mount  
*Sion*, which were very ex-  
 cellent, whereof the book cal-  
 led *Ecclesiasticus* maketh men- Eccle. 2.  
13.  
 tion.

## 8.

THE House of *Annas*, the  
 Chief Priest, the Father in John 1.  
13. 14  
 law of *Caiphas*, wherein Christ  
 was examined of *Annas* con-  
 cerning his Disciples, and his  
 Doctrine, at what time he an-  
 swered,

## THE PLACES OF

swered, *That he had taught openly before all men*, for the which he received a blow on the cheek by a servant.

## 9.

Neh. 3.

**T**HE House of the Worthies, wherein the strong men, and valiant Peers of King *David* dwelt : where also, as in a wrestling place, the chief wrestlers and Champions, for exercise sake, used to try Masteries.

## 10.

Isaiah.  
ch. 3.  
: 21.

**T**HE House of the Virgin *Mary*, wherein after the death of her Son, she dwelt with *John* the Apostle.

## 11.

Sam.  
1, & 23.

**T**HE House of *Uriah*, one of the most valiant Souldiers  
of



of *David*, whose wife *Bathsheba* bathing her selfe in a Fountain of her Garden (which also is to be seen in the map) by her beauty, allured *David* to Adultery, beholding her from a Gallery of the Kings House.

## 12.

**T**He *Upper Market*, by reason Ios. 6.  
 whereof, the upper City bel. 6.  
 also, was called sometimes, the  
*Upper Market*.

## 13.

**T**He *Staires of the Castle*, or Acts, 21.  
 Prison, whereon the Apo- and 22.  
 stle *Paul* stood, when he made  
 answer for himself.

## 14. The

14.

Nehem. 3.  
15 & 22.  
37.  
Iof. 15.  
Antiq. 14.

**T**He *Staires of Sion*, by which  
men went up to the City  
of *David*.

15.

Nehem.  
9. 15.  
Kings,  
23. 18. 26.

**T**He *Kings Garden*, the which  
also was called, the Garden  
of *Oza*, wherein *Manasses* and  
*Amon* Kings of *Judah* were  
buried.

16.

Isa. Hero.  
2. Bel. 126.  
S. Bro.  
Irin. 6.  
2 Sam. 9.  
2 Chron.  
31. 8.  
2 King 9.  
25. and  
31. 27.  
Nehem. 8.  
3. 16. &  
3. 26. &  
23. 37.

**M**ello, a Valley or Dale,  
very deep and wide,  
which lay between Mount *Si-*  
*on*, and the lower City, and ex-  
tended it self from the Water-  
Gate to the Fish-Gate. *David*  
builded and compassed Mount  
*Sion* round about from this  
Valley : the concavity and  
bot.

bottome whereof *Solomon* did  
 make leuell, and plain, that it  
 might be a convenient Street :  
 and from thence forth it was  
 called, The Street of the Wa- 2 Chron.  
 ter-Gate. He also beautified 32. 5.  
 the same with buildings, which 2 Kings  
 being decaied, was repaired by 12. 10.  
*Ezekias*. In this place it was  
 that *Joas* King of *Judah* was  
 slain by his servants in the way  
 down to *Sela*. But in *Josephus* Ioseph. 6.  
 time, this Valley was called Bu. 6.  
*Tyropæon*, and was very large  
 and full of dwelling houses.  
 At this day this Valley is so Brocord;  
 filled up with earth and stones, itincre. 6.  
 that there remaineth onely a  
 small shew of the former con-  
 cavity and deepness.

17. "

**THE Pallace of Caiphas**, belonging to every high Priest, large and square, wherein sometime dwelt *Eliasib* the chiefe Priest. In this Pallace the Princes of the people being gathered together, consulted among themselves what pollicy they might use to catch *Jesus*, and to kill him ; to whom he was there sold by *Judas* for thirty pieces of silver. Afterwards also he was thrice denied by *Peter*, and was by false witnesses of the *Jews*, accused before *Caiphas* in the councell of the Priests and Elders, to whom when he answered nothing, being streightly charged by the high

Nehc. 3.

20.

Mat. 26.

3. 57. &amp;

37.

Mark 14.

15.

Lake 22.

&amp; 23.

Iohn 18.

24. 28.

high Priest, to tell whether he were Christ the Son of God. The which, when he confessed, he was accused of blasphemy; the chiefe Priest calling for the sentence of the counsel, three-score and six elders condemned him to be worthy of death, saying, *He is worthy to die*: Whereupon, the servants and souldiers, did presently spit in his face, they blind-folded him; buffeted him with their fists, commanding him to prophesie, scorned him all the night with fundry mocks, and vexed him with many blasphemies. And that I may speak much in few words, no mortall man in this life is able to expresse, what, and how much he endured this

Mat 27.1  
Mar. 15.1.  
Luke 22.  
26.  
Iohn 18.  
28.

night. And in the morning following, the rulers of the *Jews* assembled together in this place again, to deliver him up to death: and leading him bound, they delivered him to *Pilate* the Deputy.

## 18.

Nehem.  
3.

**T**He Fountaine of *Sion*, the which was made with great labour and cost.

## 19.

Ios. 15.  
Antiq. 4.  
& 7 Bel.  
13. 15.

**T**He Bridge of *Sion*, by which men went through the Valley out of the Upper City unto the Temple.

## 20.

Psal. 87.  
2.

**T**He Gates of *Sion*, which the Lord loveth more then all the *Tabernacles of Jacob*.

## 21. The

## 21.

**T**He *Upper Gate*, by which *Joas* when he was Crowned King of *Judah* in the Temple, and guarded with the Princes of the Jews, was led into the Pallace of the Kings of *Judah*.

2 Chron.  
23. 5. 13.

## 22.

**T**He *Sepulchre of David*, together with the field wherein the *Kings* were buried, the which very stately was placed aloft in the City of *David*, wherein *David* himself, *Solomon*, and other *Kings* of *Judah*, also *Jehoidah* the chief Priest were buried. Into this monument of *David's* Sepulchre, *Solomon* brought great treasure at his buriall. The which *Hircanus*

1 Kings  
2. 10. &  
11. 42.  
2 Chron.  
21. 20. &  
24. 25. &  
28. 27.  
Neh. 2. 2  
5. & 3. 1

Joseph.  
Antiq. 1  
& 13. A  
tiq. 15  
16. Ant

the high Priest, and Captaine opening, brought from thence 30000. talents of silver. Not long after this, *Herod the Ascalonit* King of *Jews*, went about also to bring much treasure out from thence ; but a flame of fire breaking forth, and consuming two of his souldiers, he left off his enterprize, and to make satisfaction for himself, he adorned the same Monument with fair shining Marble, which continued there a long time after : where the *Saracens* afterward builded a Church for themselves, which standeth as yet ; which place they greatly reverence, and suffer not any Christian to enter into the same.

A 9. 2. 29.  
Nicepho.  
hist.  
Eccl. 30.  
Breid. 12.  
Jul.  
Sal. tom.  
7. cap 2.  
Pasch day  
184.



23.

**T**He Sepulchre of Stephen the first Martyr, of Nicodemus, and of Gamaliel, Pauls Schoolmaster.

Acts 8. 2.  
5. 34. 22.  
3.  
2 Sam. 6.  
17.

24.

**T**He Tabernacle of Sion, covered with Skins, which King David made, and placed the same in the little hill of Mount Sion which is called Gibeon, and with great reverence he put the Ark of God therein, and appointed Priests and Levites continually to Minister from day to day by turne, which remained there twenty and foure years, untill it was carried by Solomon into the Temple. In the same, David sorrowing for his Adultery

2 Chron  
1. 3.  
2 Sam. 6  
17.  
2 Chron  
5. 2.  
Josep. 7  
Aut. 4.

Breid. 1  
Iul past  
day. 18

E 4

with

The second part of the City.  
with *Bathsheba*, and murder of  
*Urias*, made certain Psalmes of  
repentance.

25.

Zach. 14.  
10.

**T**He Kings Presses, wherein  
the Kings wine was pressed.

*The Second Part of the City.*

26.

Psal. 9.  
15.  
Zac. 9. 9.



**D**He Daughter of Sion,  
so called, because  
it seemed to grow  
from Mount *Sion*,  
the which was also  
called the lower City, being  
another part of the City,  
wherof there is often mention  
made in the Holy Scriptures,  
and in *Josephus*.

*The*

The Places of the  
*The Places of the Daughter*  
 of SION.

48

27.

**T**He Mountain of *Acra*, was  
 sometime in the lower Ci-  
 ty very lofty and steep, the  
 height whereof afterward *Si-*  
*mon Macchabeus* abated, and  
 made plain by the continuall  
 labour of the people, which he  
 imployed herein by the space  
 of three years day and night,  
 that the Temple alone might  
 be higher then all other places  
 of the City.

Ios. 13.  
 Ant. 9 &  
 6. Bel. 6.  
 7. & Bel.  
 13. 16.

28.

**T**He *Amphitheater*, that is, a  
 place invironed with scaf-  
 folds and stages, capable of  
 fourscore thousand men, where  
 the

Ios. 15.  
 Ant. 10.

the people were wont to behold their games, which *Herod* the elder, first of all other, builded in the field at *Jerusalem*, with great labour and cost. Wherein, to recreate the beholders, wraстlers, and sword-players, shewed many feats of activity; and sometimes Lions, Leopards, Bulls, Bears, Bores, Wolves, and other exceeding wilde and fierce beasts, fought one with another, and sometime condemned men were cast unto these to be devoured, and captives taken in war. At which time of their Games, the place beneath was strowed with sand, to the end, that neither the sword-players should faile in their footing, nor the fighters

ers might be defiled with the blood of the slain, nor yet that the sprinkling of the blood should bring horror to the lookers on.

## 29.

**T**He *Castle Antonia*, strong and well fortified, lying neer to the North side of the Temple, which was builded in time past on a high rock fifty cubits high, and very steep round about, and the Tower was called *Barris*. In this the Chief Priests which came of the *Macchabees*, even till *Herods* time, inhabited; where in a Cell made for that purpose, the sacred stoole of the chief Priest was kept, the Governour of the Tower lighting

Jos. 15.  
Anti. 14.  
& 18.  
Antiq. 8.  
Item. 1.  
bell. 3. &  
4. 16. &  
6. bel. 6.  
& alias  
scape.

lighting a candle there every day. *Herod* the greater having gotten the kingdom, and seeing that this Castle was conveniently situate to command the Citizens, that they might not seek innovation through sedition, repaired the same to his great cost, and fortified it within with a royall Pallace, even like a City, and with four lofty towers at each corner, whereof three were fifty Cubits high, and the fourth threescore and ten, from whence the whole Temple might be seen ; and for the favour which he bare to *Marcus Antonius* his friend, he called it *Antonia*. In this Castle the Roman souldiers kept alwayes watch with their souldiers,

ers, having an eye and principal care least the people should work any innovation in the Temple on the Feast days And so the Temple belonged to the City, and the Castle *Antonia* to the Temple.

## 30.

**T**He Court of Records, which we commonly call, *The Court of Chancery*, or of the *Rolls*, that is to say, a house wherein the act of the City, and of the Citizens, and also their publick Records, and the account of creditors were kept; the which, the seditious burned, the keepers thereof flying from thence, to the end they might destroy all the evidence of

Jof. 2. bel.

17. &amp; 7.

bell. 13.

The Places of the  
of the Creditors, and joyn un-  
to them all the Debtors.

## 31.

Jos. 12.  
Ant. 6,  
1 Mac. 14  
Dan. 8.  
11. 12.

Jos. 13.  
Antiq. 9.

**T**He Castle of *Antiochus Epi-  
phanes*, both *high* and *strong*,  
the which, after the slaughter  
of many Citizens, the spoyle of  
the City and Temple, and the  
burning of most fair houses, he  
builded upon the Mountaine  
*Acra*, & fortified it with strong  
walls and towers, and placed a  
Garrison of *Macedonian* souldi-  
ers there, mingling with them  
certain of the most rascall fu-  
gitive *Jews*, by whom the con-  
tinual sacrifice was taken away  
by the space of three years, and  
the City it self vexed more  
then six and twenty years. But  
after



after this, *Simon Macchabeus* won, and destroyed this Castle.

## 32.

**T**He Common Prison of the City, Act. 5. 18.  
 wherein the Apostles being 19.  
 shut up by the rulers of the Jews Iose. 6.  
 were in the night time brought bet. 6.  
 forth by the Angel. *Iosephus*  
 seemeth to call this prison *Betiso*.

## 33.

**T**He Corner Parlour, belonging Nehem.  
 to the corner house, where 3. 24.  
 the publick Suppers were kept.

## 34.

**T**He Vaulted Cave, leading Iose. 15.  
 from the Castle *Antonia* into Ant. 14.  
 the Temple, which *Herod* the Bre. d. 14.  
 elder made, setting a Tower Iul.  
 thereon, that by the same he  
 might passe privily into the  
 Temple,

Temple, if so be the people intended to make any Insurrection against the King, the which remaineth as yet very wonderfull and large, insomuch, that six hundred horses may very conveniently be placed therin.

35.

Ios. 6. bel.

6. 7. bel.

23.

Num. 11.

23.

Act. 22.

30.

Hier.

Tom. 3.

Epist. 25.

ad Fabiol.

mans. 11.

**T**He Court, in Hebrew called *Gasith*; Which in the inner City was joyned to an old wall thereof: Wherein were three-score and ten Senators and ordinary Judges, which were called of the *Jews*, *Sanhedrim*, in Greek *Synedrion*, that is to say in *English*, The Councell of the Elders, and *Seniors* of the people. These dealt in the affaires of the Common-wealth, gave  
Laws,

Laws, and determined the doubtfull and weighty causes; yea, even of other Cities also, they ended strifes and controversies, and gave the sentence of death, generally they dealt in all capitall causes, except only in the difficulties and mysteries of Gods Law, and of the *Jews* Religion, the which the Priests only determined. In this Consistory the Apostles were examined, whipped, and forbidden to Preach, and yet went rejoycing from the Councell, because they were counted worthy to suffer shame for the Name of *Jesus*. Here it was that *St. Stephen* standing before the Councell, and his countenance shining like an Angell, lifting

Deut. 17.

A& 4. 5.  
& 5. 17.A& 6.  
11. 19.

up his eyes, saw the Heavens open, and the glory of God, and Jesus standing at the right hand of God; from thence, he being cast with violence out of the City, was stoned.

36.

Jos. 2.  
bei. 1. 7.

**T**He House of *Ananias* the high Priest, which the seditious at the length fired.

37.

Ere'd 26.  
Jul Sal.  
Tom. 8.  
cap. 6. lac  
Vitri  
c p. 8.  
Lake 1.  
26.

**T**He House of *Saint Anne*, the Grandame of Christ, wherein she with *Joachim* her husband abode when the Feast was at *Jerusalem*, where they both dyed. Here the blessed Virgin *Mary* was conceived (as some conjecture) and abroad there during the passion of Christ.

38. The

38.

**T**He House of the rich Glutton, which burneth in Hell, according to the Evangelical story. In the which House that he dwelt, it is reported by some Antiquities, a high wall whereof is shewed at this day to Christian Travellers.

Luke 6.  
Breid 14.  
Iul. 3al.  
Tom. 8.  
cap. 6.

39.

**T**He House of Missa, whereof mention is made in the second book of Kings.

2 Kings  
11. 6.

40.

**T**He House of the Nathinxans, which carried Wood and Water into the Temple.

Neh. 3.  
16. 31.

41.

**T**He House of the Rulers of the Pharisees, in the which

Luke 14.

F 2

Christ

The Places of the  
Christ touched the man sick of  
the dropfic, and healed him.

## 42.

1 Kings  
7.2. & 10.  
17. 21.  
2 Chron.  
9. 16. 20.  
Jer. 22.  
23.  
Iosep. 18.  
Ant. 5. 6.  
7.

**T**He House of the Forrest of  
*Libanus*, in length one  
hundred cubits, in breadth fifty,  
and in height thirty cubits,  
the which *Solomon* builded  
most brave and glorious of po-  
lished marble, of Cedar Trees,  
garnished with silver and gold,  
having a flat roof, with walks  
and galleries (according to the  
fashion of *Palestine*) and with-  
in lively counterfeits of sundry  
Trees and Plants most artifici-  
ally made, that the leaves ther-  
of seemed in some sort to shake.  
And neer unto the same, he  
planted a Grove, and a green  
Arbor

Arbor, made of all manner of trees, and watered with fountains: also he made Parks and fish-pools, wherein it is like were all manner of wild beasts, birds, and fishes. This house was a storehouse of meat, an armoury for weapons of war, a house wherein ointments, paintings, and sweet perfumes were layd up and preserved. Besides these, two hundred shields of gold for horse-men, and three hundred large targets of gold for foot-men which *Solomon* made, were in this house by him layd up. All other Vessels also of this House were of gold. To this House the King and his Peers came when the weighty affairs of the Common-wealth

were ended, and recreated their minds, with banquets, with plaies, and with pleasant walks.

## 43.

**THE House of Simon the Phari-  
see**, which is at this day to be seen, wherein Christ sitting at the Table, forgave unto *Mary Magdalen* the sinfull woman (bemoaning her sins, and washing his feet with her tears, wiping them with her haire, kissing them, anointing *him*, and much loving him) many sins.

Luke 7.  
46. 44.

## 44.

**THE House of the Common People**, wherein they exercised themselves with dartings, and other exercises of the arme, and with feasts, with playes and

Jer. 39.



and walks refreshed their minds.

## 45.

THE Great Market, which was in the midst of the City, and near adjoyning to the Castle *Antonia*, wherein *Alexander* the King of the *Jews*, and the chief Priest, crucified eight hundred *Jews*, killing also the Wives in the presence of their Husbands, and the Children in the sight of their Mothers; the which spectacle, himself with his Concubines beheld, at what time they were banqueting in the Castle *Antonia*. For the which cruelty, he was surnamed *Crucida*. In the same Market place, *Herod* the greater fought

Josep. 13.  
Ant. 20.  
& 1. bel. 3.  
Josep. 14.  
Ant. 22.  
stim. 1. bel  
7. & 1.

Ios. 6 bel.  
14 & 7  
bel. 7 & 8.

a great battell with the *Parthians*, which went about to bring again *Antigonus* into the Kingdom. Furthermore, when the Famine, through the *Roman* siege, was exceeding great in *Jerusalem*, in such wise, that it consumed whole families, and replenished the tops of houses with fainting women and children, and the wayes with the dead carcases of old men (in which extremity, they did eat leather, their girdles, their shoos, hay, and mothers their own children) then a man might have seen lusty young men which afore time *were most* flourishing, passe through this Market Place, like shadows of dead men. And when those  
which

which remained alive, were not able to bury the dead, by reason of their exceeding multitude, and could not endure the stinke of the bodies unburied, they cast them over the Wall into the Vallies of the City. The which when *Titus* saw as he went about the Walls, full of dead bodies much putrified, he fetcht a great sigh, and holding up his hands to God, protested that it was not his deed, for the obstinate *Jews* refused peace, to them oftentimes offered.

## 46.

**T**HE *Market of Wares*, the which was in the upper part of the lower City, in the which,

A&S 12.  
2.  
Euseb. 2.  
Hist.  
Ecc 9.  
Nicsph. 2.

which, fish and sundry other things were sold. In this Market *St. James* the greater, the brother of *John*, suffered his martyrdom by the tyranny of *Herod Agrippa*.

47.

Neh. 3.

**T**He *Upholsters Market*, wherein all manner of old Garments that had been worn aforetime of others, were to be sold.

48.

1st.  
ecl. 2. a  
Iach. 1.  
2. of  
Iac. 4.

**T**He *Schoole of Gentility*, which *Jesus* the false high Priest of the *Jews* (who after the manner of the Gentiles would be called *Jason*) and other *Jews apostates*, by the permission of *Antiochus Epiphan*. set up even under his

his castle over against the Temple; wherein the people were taught the Laws and fashions of the Gentiles, and the youth instructed in the studies and disputations of the Greek Philosophers; Where they being naked and anointed with oyle, exercised themselves in feats of activity, in martiall actions, and in enterludes. Furthermore, in the same place, the said *Apostatas* set up *EPHEBIAM*, that is to say, a *Stewes* of faire young boyes, wherein they committed most filthy things against nature; by reason thereof many fell from the Law of God, to the manners and abominations of the Gentiles, being, as it were, fould to commic monstrous

strous wickedness ; infomuch, that some of the Priests forsaking the Temple and worship of God, gave themselves to the exercise of feats of activity ; here hence also there sprang up among the *Jews* divers Sects ; namely, the *Pharisees*, the *Sadducees*, the *Essenes*, &c.

## 49.

Lyra in  
Neh. 3.

**THE** *House of the Priests*, and of the Levites, whose Houses were shut up by the outward part of the Wall ; but from the former part they had a prospect toward the Temple.

## 50.

Chron.

2. 1.

Kings.

1. 6.

1eph. 20

at. 15.

**THE** *Habitation of the Target Bearers*, was builded before the West gate of the Temple, where

where first the *Jews*, then the *Roman* souldiers upon the solemne feast days had the stations for the guard of the Temple.

## 51.

**THE** *Lyfts* or *Tylt*, which was placed over against the South part of the Temple, wherein horses by running, agility, and swiftness were exercised. And the *Wrastlers* and *Champions* did contend before the people, who should run swiftest on foot, with chariots diversly drawn, who should break most spears, and in other masteries, and feats of valien-  
cy. Where *Herod* the King for the honour of *Augustus Caesar* ordeined

Ios. 15.  
Ant. 10.  
& 17. An  
9 10. 13  
14.  
lt. Bel. 21  
& 2. Bel  
2.

ordained the game and prise of five years continuance, appointing unto the Victors great rewards. The same *Herod*, when he should die, called all the more noble sort of the *Jews* of all places within his dominion, by an *Edict*, threatening death to such as should not obey, and caused them to be shut up in the *Lysts*, to the end, that after his death, they all being there slain, every house might have cause to waile even in despight of all *Judæa*.

Gen. 22. 2

Mich. 3.

2.

1 Mach.

3. &amp; 16.

chap.

sa. 10. 16.

Joseph. 15.

Anti 14.

&amp; 6. Bel.

6.

52.

**T**He *Mountain Moria*, the which in another place, is called, *The Land of Vision*, and the *Mountain of the Temple*, and the *Mountain*



*Mountain of the Daughter of Sion*, lying neer unto the East-wall of the City, being very high, stony, and very steep round about. In this Mountain *Abraham* being ready to offer up his Son *Isaac*, instead of him offered up a Ram which was taken by the hornes in a thicket. This was the very same mountain which *David* bought of *Strenna* or *Ornan* the *Jebusite* for six hundred shekels of gold, and erected an Alter in his threshing flower, he offered a burnt offering unto the Lord, which the fire from Heaven consumed. Afterward, in the same Mountain, *Solomon* builded unto the Lord a most excellent Temple, both for largesse

1 Chr. 13.  
Ios 7.  
Ant. 12.  
2 Chr. 3.  
1. 36.

The Places of the  
nesse and beauty; whereof men-  
tion shall be made hereafter.

53.

Ios. 6. Bel.

**T**He First Wall, the which  
was called, *The old Wall*,  
both in regard of the Vallies,  
and a Hill which was aloft  
above them, and also in regard  
of threescore Towers wherein  
to it was divided, the which  
made it very defensible and  
strong.

54.

2 Chr 27.

3. &amp; 23.

14.

Nehem.

3. 26. 27.

Ios. 2.

Bel. 18.

&amp; 6. Bel.

67. &amp; 7.

Bel. 13.

**O**Phel, which *Josephus* cal-  
leth *Ophlam*, was a Tower  
of an exceeding height, whose  
top seemed to reach unto the  
Clouds; it was fortified with  
a Castle, and compassed about  
with a firme Wall, neer unto  
the

the Temple, notwithstanding it was without the wall, which shut off the habitation of the Priests. Herein dwelt the *Nethinims*. Into this *Manabemus* the Tyrant flying, was taken and slain. This same was at the last burned by the souldiers of *Titus*.

## 55.

**T**He Pallace of the *Macchabees*, 1 Mac, 13.  
 builded by them on a very lofty place on the West side of the Temple, from whence, they which would behold the City, and those things which were done therein, had a most pleasant and delectable prospect. The which King *Agrippa* afterward exceedingly enlarged,  
 G and

and made it a Court for himself; from whence out of his Parlour he might behold whatsoever was don in the Temple. For the which cause, the Rulers of the *Jews* builded a very high gate between that and the west part of the inner Temple, to hinder the Kings prospect. This thing, both King *Agrippa*, and *Festus* also, the Lieutenant of the Country, took in very evil part, who also commanded them to pull down the said gate. But the Rulers intreated, that they might have leave to send Ambassador to *Nero* the Emperor concerning this matter, saying, That they could not live if any thing were cast down of the building of the Temple.

Temple. The which liberty when they had obtained, they sent *Ismael* the chief Priest, and *Helchia* the Treasurer, and with them ten of their chief Rulers. And *Nero* at the earnest sute of *Poppea* his wife, a godly woman, which she made for the *Jews*, pardoned the building of the said Gate, and permitted the same so to stand.

56.

**T**He Pallace of *Pilate*, and of the Lieutenants of *Rome*, adjoyning to the Gallery, which lyeth on the North side of the Castle *Antonia*; which Pallace was much more large, lofty, and fayrer, then all the buildings of the City, and had

Mat 27. 1.  
Isay 50.  
& 53. 63.  
Mat. 27.  
Mark 15.  
Luk. 23. 3.  
Iohn 18.  
Iohn 19.

an ascent or mounting of eight and twenty steps of Marble.

Here when Christ was falsely accused, and required to be crucified by the Princes and people of the *Jews*, for (that as they said) he perverted the people, forbade tribute to be given to *Cæsar*, said, that he was *Christ* a King, and therefore approved himself a seditious person, *Pilate* condemned him to be whipped under the forme of this sentence, which was found in a most ancient Chronicle, as followeth ; *Jesum Nazarenum virum seditiosum, & Mosaicæ legis contemptorem, per pontifices & principes suæ gentis accusatum, expoliare, ligare, & virgis cædere* : That is to say, Take ye  
*Jesus*

Breid. 21.  
 Jul. Sal.  
 Tom. 8.  
 Cap. 7.

*Jesus of Nazareth, accused by the chief Priests and Rulers of his own Nation, to be a man seditious, and a contemner of Moses Law, strip him, binde him, and whip him. Whereupon the souldiers of Pilate led him into the Judgement hall, stript him before the whole band of souldiers, and other people, tyed him to a pillar, beat him most cruelly with rods, and rent and tare his most tender body. After this, they put on him a Purple Robe, platted, and in forcible manner broided on his head a crowne of sharp thorns, delivered into his right hand a reed, and in scorn saluted him as a King, bending the knee before him, many wayes mocked him,*

G 3

they

Mat. 27.  
Iohn 19.

they did spit on him, they did buffet him, and strike him upon the wounded head with a reed.

57.

1 Reg. 7.  
& 9.  
2 Chro. 8.  
Jof. 8.  
Ant. 5.

**T**he *Queens Pallace*, which *Solomon* most royally builded of precious and polished stones, for the Habitation of his Wife which was *Pharaohs* daughter.

58.

1 Kings  
7. & 10.

**S**olomons *Pallace*, exceeding great and faire, the which he Builded in thirteen years magnificently and most sumptuously on the south-part of the Mount *Moria*, of bright Marble, and Cedar trees, supported with many Pillars, for his



his own habitation : this he wondertully garnished with Gold and Silver round about, and made all the vessels thereof of gold. In the same place afterward, the Christian Kings of *Jerusalem* had their pallace, where first began the order of the *Templers*.

## 59.

**T**He *Castle Pisan*, compassed about with deep trenches, and Towers ; the which was builded on the west part of the City, by the Christian inhabitants of a town in *Italy* belonging to the *Pisans*, at what time they had the dominion of the holy land. Where first the *Pisans*, after them the *Saracens*,  
Sal. tom.  
7. cap. 1.

and now the *Turks*, do exact of the pilgrims of the holy land sacrilegious tribute.

## 60.

2 Sam. 20.  
2 Chron.  
32.

**T**He Inner Fountain, which King *Hezekias* made in the midst of the City at the north side of the Temple. For he brought into the City the waters of this Fountaine from the higher Fountain of *Gition*, by conduct pipes which were under the earth, and made them to issue forth in this Fountain. This Fountain he compassed about with a well to water the whole City, that the people in time of siege might not be distressed with the want of Water.

61. The

## 61.

**T**He Poole Probatica, that is Joh. 5. 1. 2.  
 to say, the sheep Poole,  
 wherein the sheep and other  
 beasts were washed that were  
 appointed for Sacrifice. In He-  
 brew it is called *Bethesda*, (and  
 corruptly *Bethsaida*) that is to  
 say, the house of effusion, be-  
 cause the rain waters ran into Sol. tom. 8. cap. 5.  
 the same. It was situate be-  
 tween the Gate of the Val-  
 ley and the Temple. It was  
 the largest and most principall  
 Poole or water of the whole  
 City, having five porches,  
 which King *Solomon* made for  
 the service of the Temple. And  
 this *Jesephus* calleth *Solomons*  
 lake or Pool. For in this Pool  
 the

the *Nathenims* washed the oblations which they delivered unto the Priests to be offered in the Temple. The water hereof was moved at certain times by the Angel of the Lord, and who so after the stirring thereof went first into the water, he was healed, whatsoever disease he had. And therefore there lay a great multitude of languishing people in the porches thereof, as blind, lame, withered, waiting for the moving of the water. Among which number Christ healed a man which had languished thirty and eight Years.

## 62.

**THE Old Fountain**, together with a River, which issuing out of the same runneth through the whole Citty into the brook *Cedron*.

Isa. 32.  
Josef. 7.  
Bel. 24.

## 63.

**THE Bridge**, and Porch with gates, by which men went from the Gallery, and from the Castle *Antonia*, over the Valley of *Cedron* into the Temple, the which at the first the favorites of *Aristobolus* against Pompey, and afterward the seditious against *Florus*, cut off, least by the means of the Castle *Antonia*, the Temple should be gotten.

Josef. 14.  
Ant. 8. & 9.  
15. Ant.  
14. & 1.  
Bel. 5.  
Item, 2.  
Bel. 15.  
16. & 7.  
Bel. 6. & 13.

64. The

## 64.

Neh. 12.  
39.

**T**He *Warders Gate*, so called, because certain of the Kings guard warded there, at such time as the King entred into the Temple.

## 65.

Lyr. in  
Neh. 3.

**T**He *Horse Gate*, so named, because men might Ride so far as that place : but then leaving their Horses, they went on foot into the Temple. At the which place began the habitations of the Priests.

## 66.

Ios. 6.  
Ecl. 6.

**T**He *Gate of the Essence*, was situate in the old Wall of the City.

67. The

67.

**THE First Gate**, whereof the Zach. 14.  
10  
Prophet *Zachariab* maketh  
mention.

68.

**THE Porch of Pillars**, situate 1 King. 7.  
15, 21.  
before *Solomons* pallace, the  
which was fifty cubits long,  
and thirty cubits broad, and  
supported with strong Pillars.

69.

**THE Beast Market**, called *Pro-* Ioh. 5. 2  
*batica*, where Sheep, Oxen,  
and other Beasts for Sacrifice  
were sold in the open Market.

70.

**THE Pallace of Queen Bernice**, Act. 25.  
& 26.  
sister of King *Agrippa*, who Ios. 2.  
Bel. 15.  
with her Brother at *Cæsaria* 16. & 1.  
heard

heard *Pauls* supplication before *Festus*. And afterwards paying her vows to God at *Jerusalem*, she came bare-foot before *Florus* sitting in his judgement seat, tyrannizing against the Citizens, whom she beseeched in vaine as concerning them.

## 71.

*Ios. 5.*  
*Bel. 9.*

**T**He Pallace of *Grapta*, the Neece of *Izata* King of the *Adiabens*, which she built for her selfe. Wherein afterward, *John* the Captain of the seditious abiding, left there his Mony and spoiles of Tyranny.

## 72

*Ios. 20.*  
*Ant. 3. &*  
*6. Bel. 7.*  
*& 7.*

**T**He Pallace of *Helen*, which exalted it selfe in the midst



dest of the Mountain *Acra*. She being the Queen of the *Adiabens*, which dwelt beyond *Euphrates*, was converted from Gentilisme, to the Religion of the *Jews*, and came to *Jerusalem*, to dwell. Where she being become a Christian, at what time that great Famine, (whereof *Agabus* prophesied) in the dayes of the Emperor *Claudius*, pinched the whole world, but specially the land of *Judea*, this good Queen (I say) at her proper costs and charge sent for great store of Corne out of *Egypt*, which she distributed among the poor and needy at *Jerusalem*.

73.

Josep. 6.  
Bel. 7.

**THE** *Pallace of Monobaz*, King of *Adiabens*, the son of *Helen*, which was situate in the East part of the City.

74.

1 King. 5.  
6. 7. 8. 9.  
chap.  
Joseph 8.  
Ant. 3.

**THE** *Temple of the Lord*, otherwise called, the Lords house and the sanctuary. The which *Solomon* the peaceable King builded of the matter prepared by *David* his Father, & of elect, hewn, and polished stones, and of Timber cut from mount *Libanus*, by the labour of more then a hundred fifty three thousand men in the mount *Moria*, without any sound of Axe or Hammer, in seven years, so sumptuous and magnificent both within

within and without with shining gold, that it was counted the miracle of the world. Concerning the wonderfull excellency whereof, nothing can be sufficiently spoken. When *Solomon* dedicated this Temple, the cloud and glory of the Lord filled it, and the fire which came from heaven consumed the sacrifices which were offered therein. As concerning the entrance of this Temple, the same was contrary to the fashion now used, being Eastward, and the back part tended West ; whereupon the Priests and People Prayed turning to the West, and worshipped God herein with great reverence, untill through the impiety of

H

the

2 King.

25.

2 Chr 36

1 Es. 3 5.

6.

2 Mac. 3.

Jof. 2.

Bel. 27.

&amp; 10.

1 Mac. 4.

6. 13.

chap.

the Kings and people of the *Jews*, it was prophaned with the pollutions of Idols oftentimes. Therefore four hundred forty and one years after the first foundation thereof, by the just judgement of God, *Nebuchadonoxer* King of *Babylon* burnt the same, and so destroyed it, that it lay desolate threescore and ten years. But after that, *Zorobabel* repaired the Temple again in excellent sort with squared stones, and the best timber in the same Mountain, within the space of forty and six years. And this also was of so great estimation, that it was honoured throughout the whole world, and was from all parts enriched and beautified with

with the greatest gifts and honours of Kings and Princes. The which, after three hundred fifty and four years, was spoiled by *Antiochus Epiphanes* King of *Syria*, and polluted with Idols. In the third year of the contamination thereof, the most valiant Captain of the *Jews*, *Judas Macchabeus*, purged it, and restored to the same again the golden vessels, and the worship of God. And that it might never more be defiled, he did wall it about in manner of a Castle, with deep trenches, with strong and high walls, and with Gates and Towers both forceable and fair.

Jos. 14.  
Ant. 8.  
& 6 Bel.  
4. 9.

Wherein he being besieged a long time with one hundred

and twenty thousand Gentiles, could not be commanded.

But about one hundred years after this, when that famous Captain of the Romans, *Pompey* the Great fought against it, he won it with main force, and in the entring thereof he slew therein twelve thousand *Jews*; and *Pompey* himself, with his Peers, entring into the most holy place, and beholding the Table, the Candlestick, and other things there of shining gold, and finding also two thousand Talents of the holy Treasure, this Heathen Prince moved as it were with a certain godliness, would not so much as touch any of them; but the next day after the siege, commanded

Strabo.  
Geogra.  
1. 6. 1.  
Mach. 6.

manded the keepers of the Temple to cleanse the same, and to celebrate their lawfull and solemne sacrifices. This selfe and same Temple being afterwards decayed, *Herod the Ascalonit* King of the *Jews*, by the space of nine years and a half, repaired and beautified it, with sumptuous buildings.

And according to the Prophesie of the Prophet *Haggai* (even as the Church is preferred before a Synagogue, and the blood of the Gospel is more precious then the gold of the Law) greater was the glory of this second Temple, then was that of the first; because Christ with his presence, Doctrine, and Miracles,

Agg. 23.  
7. 9.  
Luke 2.  
Matth. 4.

John 7.8.  
ch. 10. &c

glorified this. For in this, when he was a childe he was offered. In this he sate in the middest of the Doctors : In the pinnacle of this Temple he was tempted of the Devill, when he fasted forty days and forty nights. In this likewise he Preached oftentimes, and was vexed by the *Jews*. All which things, as they make much for the glory of the Temple, so they did nothing availe, but that the very same Temple, in the year from the foundation thereof under *Zorobabel* five hundred eighty and six, \* by the Army of *Titus* *Cæsar*, after a doubtfull and bloody battle, was won with great force and violence, and so great a slaughter of *Jews* made about

\* Anno  
Dom. 72.

of 7. be'.

10. 18.



about the altar for burnt offerings, that the blood of the slain ran like a River by the staires of the Temple ; and the Temple it selfe in the first brunt and fury of the battle was set on fire by a certain souldier, moved by divine motion, not attending to the command of any, even without the Emperours consent : And by this burning, a work of all that ever was seen or heard of, the most wonderfull, and the ornament of the whole world, the tenth day of the month of *August*, was consumed into ashes ; to wit, even the very same day and month, whereon aforetime the Temple was burnt by the *Babylonians*.

Jos. 7.  
Bel. 9. 18.  
18.

Euseb. in  
Chr. & 4.  
hist. Ecc.

Niceph.  
3. hist.  
Ecc. 24.

Yet for all this, after three-score and five years, the *Jews* rebelling again, and going about to restore the Temple in the same place where it was afore; *Ælius Adrian* the Emperour, slew of them in one day five hundred and fourscore thousand, and utterly rased the rest of the buildings of *Jerusalem*, and levelled the mountain *Moria* whereon the Temple was builded, and made it even, casting the rubbish and earth thereof into the vale *Jehosbaphat*, and into the brook *Cedron*, lest the City, trusting to the defence of the Mountain and Temple, should rise up and rebell any more against the *Romans*. He wasted also  
with

with fire and sword nine hundred and fourscore Villages. But the Emperour *Julian* the *Apostata*, after two hundred and twenty seven years, to make the Oracle of Christ false, which he had prophesied concerning the Temple, that there should not be left one stone upon another, gave unto the *Jews* money out of the common treasury, and commanded them to build a new the Temple, and to sacrifice there according to the Law of *Moses*.

The *Jews* glad of this, came from all parts of the world to *Jerusalem*, and threatning grievous things against the Christians, they prepared and got unto them skilfull workmen, stones,

Ruffin.  
in Emf.  
hist Eccl.  
l. 10. c. 37  
38. 39.  
Theod. 8.  
hist Eccl.  
17.  
Zozo. 5.  
hist Eccl.  
21.  
Nicep. 10.  
hist Eccl.  
32. 33.

stones, timber, mortar, and all other things necessary for the building; also they caused to be made silver mattocks, spades, and baskets, and thoroughly purged the place where the Temple stood, with such speed & willingnes, that their women also bestowed all their ouches, taches, bruches, and other Jewels, for the building, and carried out from that place all the rubbish in their laps. And when the foundations were opened and cleansed, the day following they should have begun their foundation, but the same night, there came such an exceeding and vehement tempest, that it carried away and scattered abroad their stone, timber,

ber, and mortar, with other their necessities. Over and besides this, a great earthquake, shook all the stones of the old foundations of the Temple, and dispersed them, disordered the houses next adjoining to the Temple by a downfal, and killed many *Jews*

And when they which remained, in the morning enterprised again to build, a fire falling from Heaven, a flame also breaking forth from the foundations of the Temple, destroyed more *Jews* then before, which either were busie about the work, or which came thither to see and look on; and all that day burnt and consumed into ashes, their Maults,  
Ham-

Hammers, Axes, Spades, and all other working Tools, that nothing was left. The *Jews* being yet obstinately bent, the next night following, a bright signe of the crosse appeared in Heaven, and the garments of all the *Jews* were marked as it were from Heaven with figures of the Crosse, and replenished therewith as the firmament with starres; which when the day appeared, they seeking to put out, could not by any manner of means do it. And thus being astonished and confounded, they left off both their vain enterprize, and also the place. So that by their wicked endeavour, the Diuine Oracle was not onely made frustrate, but

but also more fulfilled and confirmed.

The *Jews* being in this sort beaten from their enterprise, the Christians neverthelesse were not afraid to build in the same place. For they erected a Temple there in a round form, made of great hewen, and polished stones, covered with a leaden roose, very large, high, and beautifull to behold. The which, in proceffe of time, was honoured with the Patriarchall seat, and became famous by reason of the true, and pure worship of God, which was therein maintained. At the length being invaded by the *Saracens*, it was contaminated four hundred threescore and three

With Ty  
ren lib. 8.  
Hist. Bel.  
f. 171 c. 20  
& lib. 9.  
c. 9.  
Proc. ita  
6.  
Brid. 10.  
Jul.

three years, with the filthy worship of *Mahomet*. Finally, in the year of Christ 1099. the very same Temple, though it was fortified with a wall, with Towers, and with strong Gates by the Christians, yet was it violently won by *Godfrey* of *Bulloigne*, a valiant man, who killed within the circuit of the Temple, ten thousand *Saracens*, in such wise, that the upper face of the earth was covered with the blood of the slain. In the which place, the said *Godfrey* erected a Colledge of Divine Service, giving continual maintenance to the same, furnishing it with necessary habitations, which so continued by the space of fourscore & eight years

The



The which expired, *the same was* possessed again by the *Saracens*, through the pernicious discord of Christian Princes ; who in the top thereof (according to their manner) set up the figure of the half-moon ; and in the Courts thereof they planted Figs, and Olive Trees. The same being now possessed of the *Turks*, is defiled with the detestable worship of *Mahomet*. And all Christians are commanded by an *Edict*, not to enter thereinto, upon pain of death. For if any Christian be known to have entred therein, he is by and by either compelled solemnly to deny the faith of *Christ*, or els publickly to lose his head.

*The*

*The first Part of the Temple.*

75.

Exod. 26.

23.

Lev. 16.

2. 17. 27.

Heb. 9.

22. 25. 31

7.

1 Kings

6. 29.



*He Holy of Holies,*  
 the which is so cal-  
 led because of the  
 singuler holiness of  
 the place. It is also named the  
*Oracle*, and the *Inner house*. For  
 it was the secretest part of the  
 Temple, whereinto the High  
 Priest came onely once a year,  
 being twenty Cubits long, and  
 as many in breadth; the height  
 whereof was twenty Cubits,  
 (not one hundred and twenty  
 Cubits.) Whose floore was pa-  
 ved with Marble, and layd over  
 with Fir Boards, covered with  
 plate of gold. The gates were  
 made

made of polished stones, inwardly framed with boards of cedar, and covered with golden plates; the which being fastened with nails of gold shined most gloriously, as if it had been a divine work. Whereon were graven Cherubims, precious stones, palmes, flowers, imbossments, and pictures of divers sorts, representing the celestial beauty. The roof also was covered with golden plate, the very top whereof was set full of golden prickets, or sharp spits to fray away birds, lest by sitting thereon, it might be polluted. Into this sacred Holy of Holiest, the chief Priest for the divine Majesty thereof, entered but once every year alone

Heb. 9.

3. 7 13.

Lev. 16.

3.

I

in

in the Feast of purgation ; on which day, the *Jews* did fast and afflict themselves. And then that great and Chief Priest of God, prefiguring the person of Christ, offered the blood of a calfe burnt without the hoast, for his own sins, and for the sins of the people. Who if he were legally polluted, but so much as in sleep, entered not in his own person, but by his substituted Vicar.

*The Parts of the most Holy Places.*

76.

Exod. 25.  
27. & 40.  
Num. 17.  
Deut. 31.

**T**He Arke of the Covenant, the which, by the commandement of God, was made of

of *Shittim* wood, which corrupteth not, by *Moses* in the desert, covered within and without with plate of pure gold, being set in the midst of the Holy of Holiest, shining like the Sun with the glittering brightness of gold; whose surpassing beauty is rather to be wondred at, then with words to be expressed. In this Arke the two Tables of stone, containing the Ten Commandments written with the Finger of God, were kept with a singular care and holiness; also the Pot wherein was *Manna*, and *Aarons* flourishing Rod, and the book of *Deuteronomy*. The Arke abode in this place about <sup>2 Mac 5.</sup> four hundred and thirty years.

2 Chr. 36.  
 Dan. 1.  
 1 Eld. 1.  
 3 Efd. 1.  
 Hier. in  
 Joel cap.  
 3.  
 Jose. 10.  
 Ant. 13.

It is written in the book of the *Macchabees*, that in the time of the Captivity of *Babylon*, the Prophet *Jeremy* by the commandement of God, hid the same privily together with the Altar of Incense, and the perpetuall fire, in a cave of the mount *Nebo*. But the *Hebrews* conjecture, that it was carried by *Nebuchadonoxer* into *Babylon*, and that it was never returned again, but another made by the *Jews* instead thereof, after the return from the captivity. Other some think, that *Nebuchadonoxer* carried away the same with five thousand and four hundred vessels of silver and gold which belonged to the Temple of *Jerusalem*,  
 and

and put them into the Temple of *Bell* his god, but preserved by Gods providence (as it was sometime in *Philistea*) after threescore and ten years of the Captivity, they think (I say) that it was restored again to the *Jews*, at their return by *Cyrus*, together with the said Vessels. But after the besieging of *Jerusalem*, *Titus* and *Vespasian*, carrying out of the Temple to *Rome*, the Arke of the Covenant, the two Tables of the Law, with both the Rods of *Moses* & *Aaron*; also the golden Table, and some of the shew-bread; the golden Candlestick, and the four (or two) Pillars, made these to be carried among other spoils, by the *Jews* the m-

Suetonius  
in vit.  
Vespasii  
Rodolph  
Langius  
de urbis  
Hierosol  
Templiq.  
origine &  
excidio  
l. 2. c. 15.

selves round about the City in an open triumph, wherein with great pompe they triumphed over that Nation : *Simon Giora* Captain of the seditious, and seven hundred *Jews* Captives (which were selected from among the rest for youth and comeliness) going before the triumpher halfe naked, with their hands bound. This triumph being ended, *Vestasian* laid up all the vessels of *Jerusalem* in the Temple of *Peace* at *Rome*, which he in most sumptuous manner had builded ; But the Law of the *Jews*, and and the Purple vailes of the most secret places, he commanded to be safely laid up in his Pallace.



## 77.

**T**He two Cherubims, of glory,  
 the which, as it appeareth  
 by the *Hebrew* text of *Paralip-*  
*pomenon*, are like unto young  
 boyes, made of the wood of the  
 olive-tree, ten cubits high, and  
 covered with plates of gold,  
 and shining with angelicall  
 brightness, stood at each end  
 of the Arke with wings spread,  
 one couple covering the propi-  
 tiatory, and with the other  
 couple touching the gate on  
 both sides : Whose faces were  
 directed coward the uttermost  
 house ; and looking towards  
 the other, they beheld both  
 themselves, and also the pro-  
 tiatory.

Exo 27.  
 18 20. &  
 37. 9.  
 1 Kg. 6.  
 23 28. &  
 8. 7.  
 Heb. 9. 4.  
 5.  
 Ios. ant. 3.

78.

**T**He Propitiatory, otherwise also called the Oracle, the which being above the Arke, between the wings of the two *Cherubims*, and shining with most pure gold in brightness above the Sun, representing the divine Majesty, was as it were the seat of God speaking: from whence he gave Oracles and answers.

*The second part of the Temple.*

79.

Ex. 25. 8.

Lev 10. 4.

2 King. 6.

1 Chron.

22. 19. &amp;

24. 5.

2 Chro. 3.



**T**He Holy Place, so called for the dignity of the place. It was also called the *Sanctuary*, the outward house of the

the Lord, & the Priests Court. This is the other part of the Temple, forty cubits long, and twenty broad, in height one hundred and twenty cubits. The doors hereof were of gold. The floor made of firre boards was covered with plate of gold. The gates were made of polished stones, and being within lined with boards of Cedar, were covered outwardly with plate of gold. Whereon was graven *Cherubims*, precious stones, palmes, flowers, and sundry carved works and pictures, which wonderfully delighted men to behold. Above it was covered with a fair Roof, shining as if it had been fire.

From the enterance hereinto,  
such

such as were not clean, were forbidden by the Law. Only the Priests, which King *David* reckoned to the number of thirty eight thousand, and distinguishing them by Lot into foure and twenty orders, entered daily thereinto.

All which being without vice, according to *Dauids* ordinance, weekly by turn from Sabbath to Sabbath abstaining from their Wives, from Wine, and from al other strong drink, their privities covered with linnen breeches, outwardly cloathed and girded with a linnen garment, wearing a Silk myter on their head, in a wonderfull order, and with the greatest reverence that could  
be,

be, they worshipped God, they offered sacrifices and made their Prayers.

80.

**T**He *Alter of Incense* of gold, which by Gods commandement was placed over against the vaile hanging before the most holy place, called the Holy of Holiest : Whereon the Priests, every day morning and evening offered unto God for a sweet savour, Frankincense and sweet perfumes. The Angel *Gabriel* standing sometime at the right hand of this Alter, told unto *Zachary*, as he was offering Incense, the conception of *John Baptist*.

Exo. 30.  
27.  
Levit. 2.  
1 Mac. 4.  
Luk. 1.

81.

## 81.

Exod. 25.  
26. 27. 37  
Levit. 24.  
Jose. 3.  
Ant. 10.

**T**He *Golden Candlestick*, the which having seven branches, and so many Candles, was placed on the South side of the Temple; the which being lamps of most pure Oile, burned continually, and gave light as well by day as by night, to all the holy place.

## 82.

Eze. 47.  
Joel. 3.  
Aristot. 1  
de 72. in-  
spect.

**T**He *Fountain of water*, which issued forth on the right side of the Temple, the water whereof *Solomon* derived into the Sea of brasse, and into the copper *Laver*: the which being carried from thence by Conduit-pipes under the earth break

breaking forth half a mile from the East side of the City, ran into the brook Cedron.

## 83.

**T**He Golden Table, the which stood on the North side of the Temple, whercon were set twelve Loaves made of the most pure and fine flower of Wheat. The which being stale, remained to the use of the Priests, and then new were supplied again ever Sabbath day, upon the which were laid two Golden cups full of Frankinsence.

Exo. 25.  
27. 37.  
Levit. 24.  
1 King.  
21.  
Mar. 2.  
10/c 3.  
Ant. 9.

## 84.

**T**He Chiefe Priest his Image, and holy apparell, every part whereof shew forth unto

Exo. 28.  
39.  
Levi 8.  
16.

us, a divine and heavenly magnificence. For when he went to offer Sacrifice, or to enter into the most holy place, he put on not only the under garments spoken of before under the number seventy nine, but also above upon them a *Tunicle* of *Jacinth* with sleeves down to the Ankles, at the lower hem whereof there did hang three-score and two golden bells, and in another border as many Pomegranates. The tunicle was girt with a girdle four fingers broad, woven with Silk, Gold, precious stones, and flowers of sundry colours. Aloft above this, he did wear an *Ephod* or *Superhumeral*, that is to say, a most fair cloak, made of gold,



gold, of *Jacinth*, of Purple, Scarlet and of fine Silk most curiously woven together, dazling of the eyes by reason of the variety and glittering brightness of the colours and flowers. Upon each shoulder whereof there were severall *Onix* stones included in gold, which *Josephus* calleth *Sardonix*: in either of which stones six names of the children of *Israell* were graven.

Besides these, he had the *Reasonable* of Judgment which he carried upon his breast, wherein was doctrine and truth. The *Reasonable* was a square thing about the breadth of a Mans hand, woven and made of gold *Jacinth*, Purple, scarlet, and fine silk, whereto were fastened  
twelve

twelve precious stones of diverse sorts, having ingraven in them the names of the twelve sons of *Israel*, according to the order of their nativity. Moreover on his head he ware a long round cap, in form of a Miter, made of *Jacinth* and fine *Silk*; upon the front whereof was set a brooch of gold in form of a halfe globe, which figured the ineffable name of God, *Tetragrammaton*, with these four *Hebrew* letters *יהוה* thereon ingraven, setting forth by the wonderfull brightness thereof the excellency of the divine Majesty: Also the golden *Censer* in his hand, by which he offered unto God the most fragrant odour of *Frankinsence*,  
is

is a part of his ornaments:

All which things as they are full of misteries, so some of them excelled the rest in divine power. For that stone which the high Priest did beare on his right shoulder, so often as he had pleased God with sacrifices, did so wonderfully shine, that they which stood a great way off might perceive it. And (which is no lesse wonderfull) the twelve stones which were on the *Reasonable*, did foreshew unto them which went to the Warre, Victory.

For before the Army should move it selfe, there came so great a brightnesse from them, that it gave all the people to understand that God was present,

sent, and that he would help all those that call upon him. But now God being angry with the wickednesse of his Kings, both the *Reasonable* and the *Onix* also have ceased one hundred and five years before the nativity of Christ to give their wonted shine and brightness.

## 85.

Excd. 26.  
36.

3 Chr. 3.  
Math. 27.

**T**He Vaile was woven of Jacinth, Purple, Scarlet, and fine filke in most beautifull variety, and was adorned with Cherubims, and all manner of flowers imbroydered thereon, which hung at the gate before the most holy place, and at the death of Christ was rent from the

the top to the bottome even in the midst.

*The third part of the Temple.*

86.

**T**He *Jews Ile*, which also is called the *Entry*, the *Hall*, the *Holy Secular*, and *Solomons Porch*, being the third part of the Temple. Into the which men went up by foure steps, whose pavement checkered with marble of sundry sorts, was open to the aire, and uncovered, & was compassed about with a wall made with three degrees of stones of sundry colours. To the which were annexed great porches, broad, and above threescore and ten cubits high, born up with mar-

1 King. 6.  
2 Cron.  
4. 2.  
Ezek. 40.  
Heb. 9.

ble pillars of single stones which were five and twenty cubits high, the roof covered with Cedar. The inset gates covered with gold, shined most gloriously : And it had three high gates ; whereof the first tended toward the East, the second toward the South, and the third toward the North ; every of the which gates were shut with two silver doors thirty cubits high, and fifteen broad ; but the West part had no gate, but was inclosed with a whole wall. And this was called, the *Jews Isle* or *Hall*, because only the *Jews* being clean and not polluted, prayed there, and heard the words of the Law. In the which place, Christ taught

Luke 1.  
John 10.  
Act. 3. 4.  
5.

taught the people oftentimes,  
and where the *Jews* would  
have stoned him : And *Peter*  
when he had healed the lame  
man, spake unto the people, and  
converted five thousand men.  
Before this *Hall* inclosed with a  
lattice, there was a Table set,  
containing this Law ingraven  
with letters of *Greek* and *La-  
tine*, Every stranger that shall en-  
ter into the holy place shall dye.  
And the *Romans* had given au-  
thority to the *Jews*, to put to  
death as well *Romans* as *Jews*,  
which transgressed this Law.

*The Parts of the Jews Isle.*

87.

**T**He Altar of Burnt Offering of Ex. 27. 1.  
8. 38. 1.  
Brasse which stood in the 2 Chron.  
4. 1.  
K 3 midst Lev. 31.

midst of the Isle open to the aire and uncovered, wherein that perpetuall fire was dayly maintained by the putting to of wood, which fire in old time, the Lord sent down from heaven, when *Aaron* at the first time offered sacrifice in the desert. On the which altar, the Priests every day morning and evening, burnt sundry sorts of Male beasts which were clean and without blemish, as Sheep, Oxen, and Goates, Turtles, Pigeons, and such like, which were consumed with this holy and perpetuall fire, for a burnt offering and Odor of sweet savour unto the Lord. But in the time of the Captivity of *Babylon*, this perpetuall fire was hidden



den by the Priests in a dry pit or well, and being sought for by *Nehemiah* the Priest, three-score and ten years after the same, there could be no fire found in that place, but a certain thick water, which by divine power, at the Prayer of *Nehemiah*, was set on fire. 2 Mac. 1.  
18. 31.

## 88.

**B**Oaz and *Jachin*, (signifying 1 King  
7. 31.  
2 Chron.  
3. 15. strength, and establishing) two pillars of brasle of wonderfull beauty, two and thirty cubits high, whose circumference or circuit comprehended twelve cubits, which *Solomon* caused to be made artificially, and placed them in the Porch of the Temple, one at the right  
K 4 hand,

hand, which he named *Jachin*, and the other at the left hand, which he called *Booz*.

## 89.

1 King.  
7. 23.  
2 Chron.  
4. 2.  
Jose. 8.  
Ant. 3.

**T**He *Laver of Brasse*, a Vessell of great capacity, full of water, placed by *Solomon* on the North side of the Temple, whereon were carved the Pictures of Cherubims, Lions, and Oxen. In this the Priests washed the beasts which should serve for burnt offerings, which nevertheless were first washed in the Sheep Poole called *Probatika*.

## 90.

Mat. 26.  
2. 27. 1.  
Luke 22.  
66.

**T**He *House of Council*, at the South side of the Temple, where was the Assembly of the

the Elders of the People.

91.

**T**He Closets, or Vesteries, were  
side houses, long, broad, and  
high, like towers. In the which,  
the Priests when they should  
enter into the holy place, did  
put off their Woollen Gar-  
ments, laying them up till the  
service was ended. Wherein  
also they did eate the parts of  
the Peace Offerings.

1 King.  
6, 5. 10.  
1 Chron.  
9. 26.

92.

**T**He Sea of Brasse, containing  
very great store of Water,  
which Solomon made, and pla-  
ced on the South side of the  
Temple, upon twelve Oxen of  
brasse, wherein the Priests en-  
tering into the Temple to  
serve

Exo. 38  
18. & 38  
1 King.  
7. 23.

serve at the Altar, washed their hands and their feet.

## 93.

Jer. 36.  
20. & 36.  
30.

**T**He *New Gate*, the which was in the Isle of the Temple toward the South, where *Jeremy* fore-shewing that the City and Temple should be destroyed, was taken. And where *Baruch* read before the people the Prophecie of *Jeremy*.

## 94.

Esd. 9.  
8.

**T**He *Holy Gate*, otherwise called, *the Brazen Gate*, which being in the Inset part of the Temple, opened toward the East; before the which *Esdra*s read the Law of God before the people; and where the Rulers of the *Jews*, a long time after

after that, exhorted the seditious unto peace.

95.

*The Porch of the Temple*, build-  
ed by *Solomon* before the  
*Sanctuary*, the which was twenty cubits long, and ten broad.

1 King 6.  
3 & 7 6.  
2 Chr. 3. 4

96.

*The Princes Seate*, the which  
was very lotty, the which  
*Solomon* prepared for the Kings.

2 Chr. 9.  
17.  
Hier in  
2 Chr. 3.

97.

*The Lofis of the Singers*, where  
Divine Prayſes were Sung  
with Voyce, and with divers  
Inſtruments.

Ezek 40.  
44

98.

*The Place of Zacharias*, where  
he was ſtoned between the  
Temple and the Altar.

2 Chron.  
24. 20.  
Mat. 23.  
35.

99. *The*

99.

John 10. **T**He Place where the Jews  
would have stoned Christ.

*The fourth part of the Temple.*

100.

Eze. 40.  
Josa. 15.  
Mat. 14.  
26. 6. bel.  
6. & 7.



**T**He Ile, which be-  
longed to the Gen-  
tiles, being also cal-  
led the *out set Court*,  
which is the fourth part of the  
Temple, into the which men  
ascended by many Staires.  
Whose inset space open to the  
aire paved with all manner of  
beautifull stones, had four ex-  
cellent Gates opening towards  
the four parts of the world,  
which were shut with doors of  
brasse. This being a square  
porch

porch much like a Cloyster, up-  
holden with pillers of Mar-  
ble, and seeled over with cedar,  
was thirty cubits broad. The  
whole circuit and compass of  
which porch, was five hundred  
paces. Into this Court or porch  
all sorts of *Jews* and *Gentiles*  
might enter, both clean and  
unclean whereupon it was cal-  
led the Court of the *Gentiles*.  
Here hence it was that Christ  
did cast out twice the Buyers  
and sellers ; and suffered not  
any man to carry so much as a  
vessell through the same. Here  
he discharged the woman ta-  
ken in Adultery. Here he  
taught oftentimes. Here also  
the *Jews* would have stoned  
him. Finally here it was that  
he

he was glorified before the Gentles with a voice from heaven.

*The Parts of the Court of the Gentiles.*

101.

Iose. 17.  
ant. 8. &  
12.

**T**He Golden Eagle, was of great Weight, set up by Herod the greater over the greatest gate of the Temple, & was at the last pulled down by the Jews and cut in peices, whereupon arose a great tumult, and many were slain.

102.

Mark. 7.  
Mat. 27.  
2Kings. 12

**T**He Treasury; in Hebrew cal. Corban, a Chest wherein was offered and kept such money, as served for the necessaries of the



the Sacrifices, for the sustentation of the Poor and for the repairing of the Temple. When *Helidore*, who was sent by the King of the *Syrians*, sought to take the spoyle of this treasury, he was scourged by Angels from Heaven. And when *Pilate* by the like temerity would have bestowed this holy treasure for the bringing in of Waters, he was let and hindred by a general uproar of the People: the which nevertheless the *Romans* when they had won the City took and carried away. Also we reade that *Lysimachus* was slain neer unto this place: Here it was that Christ taught himselfe to be the Light of the World, and said that he should be

2 Chr. 14

2 Mac. 3.

Iose. 18.

ant. 9.

1 Mac. 4.

Ican. 8.

Mar. 12.

Luk. 21.

be lifted up upon the Cross by the *Jews*. Christ sitting here, pronounced that the poor Widow offering two mites, had given more then all the rich. Over this treasury, for a monument of his adverse fortune turned into prosperity, King *Agrippa* hanged up that golden chaine, which the Emperor *Ca-ius* gave unto him : being equall in weight to that Iron chain with the which his hands were bound by the commandement of the Emperor *Tiberius*.

103.

2 Km. 76.  
Isai. 38.

**A** Has Diall, the King, which he made wherein the King *Hezechias* being sick, for a signe of recovering his Health the  
sha-

shadow of the Sun by divine miracle, went backwards ten degrees.

## 104.

**T**He North Gate, wherof mention is oftentimes made in the Scripture, and in *Josephus*. 1 Chr. 26.  
Ezek. 40.  
23.

## 105.

**T**He South Gate, mentioned oftentimes in Scripture, and in *Josephus*. 1 Chron.  
26. 13.

## 106.

**T**He West Gate, the which also in the book of *Chronicles*, is called the Gate of foundation. 1 Chron.  
26. 13.  
1 Chr 23.

## 107.

**T**He East Gate, the which also is called the gate *Sar*, otherwise *Seir*; also the Kings gate, and the *Beautifull* gate, because 1 Chro. 9.  
26.  
Nehem 3  
2 King. 11  
15. chap.

L

of

of all the rest it was the greatest, highest, and fairest, by which also there was the principall enterance into the Temple. This being decayed, was repaired by King *Joatham*. And neer unto this gate the Apostle *Peter* with his word (*in the name of Jesus Christ*) healed the man which was lame from his mothers womb, and sate there begging of almes.

108.

Num. 10.  
Ios. 5.  
Ecl. 9.  
Num. 18.

**T**He Towers of Trumpeters, which were erected aloft in the west corners of the Temple. In the tops whereof, the Priests, wanting the use of bells, with two silver Trumpets, called the people unto the Temple.

Temple. From thence also they told the people of Festivall dayes, of *Sabbaths*, of Fasts, and of solemne Feasts.

109.

**H**ere Christ writing with his finger on the ground made the accusers of the woman taken in adultery ashamed, and set her free. John. 8.  
2. 3.

110.

**H**ere Christ making a whip of cords, cast out the buiers and sellers, together with their Merchandise. Ich. 2. 16.  
Mat. 21. 1.  
Mar. 11.  
17.

*Thus far we have spoken of the Temple, and of the parts thereof: and now we will prosecute the other parts of the Daughter of Sion.*

L 2

111. The.

## III.

Ios. 15. &  
Ant. 9. &  
20. Ant.  
15.

**T**He Theater, the which was builded in form of a halfe circle by *Herod the Ascalonite King of the Jews*, neer unto the Pallace of the *Machabees*. In the circuit whereof in Imagery was set forth the Titles, the Victories, and Spoiles of *Augustus Caesar*, shining with silver and gold ; where the better, and more worthy sort sitting upon staires and seats made round in compasse, and the rest standing therein, beheld the Players and Actors, and Musicians, playing their Comedies and Tragedies, and other Plaies.

The

*The Places of the Daughters  
of Sion.*

112.

**T***He Throne of Solomon.* It was a very great Throne of *Ivory*, covered over with shining gold, close and round in the top like a Judgement seate, having six steps or staires, at each end whereof were twelve Lions set. In this *Throne* King *Solomon* sate, when he heard the controversies of the people, and pronounced Judgement, and capitall sentences, appointing Laws and Statutes. Herein also he sate, when in royall manner he would shew forth his pomp, glory, and riches, and when he intended to

1 Kin. 10

2 Chron.

9. 17.

10. 8. an. 5

The Places of the  
bestow upon his faithfull ser-  
vants rewards.

## 113.

*Chr. 9.* **T**He Passage which King *Solo-*  
*mon* made of strong tim-  
ber, to go from his Pallace into  
the Temple.

## 114.

*Iohn. 19.*

*13.*

*Mat. 27.*

*19.*

*Mar. 15.*

**T**He Tribunnall, was a publick  
place, set before the house  
of *Pilate*, and appointed for  
Judgement, where the Lieute-  
nants of *Rome* were wont to  
give sentence, which in Greek  
was called, *LITHOSTROTOS*,  
that is, *a place of pavement*, and  
in Hebrew *GABATHA*; be-  
cause it was high and lofty.  
*Pilate* sitting in this Judgement  
seate, and having good will to  
free



free *Iesus* standing before him, took water, and washed his hands before the people, saying, *I am innocent from the blood of this just Man.* But all the people crying out, *Crucifie him, Crucifie him, his blood be on us, and on our children :* And further, laying treason to his charge, in that he made himselfe a King, he condemned Christ to the death of the crosse, in this form of words, even as we found them in certaine Antiquities, from whence we faithfully report them.

*Iesum Nazarenum subuersorem Gentis, contemptorem Cæsaris, & falsum Messiam, ut majorum suorum testimonio probatum est, ducite ad communis supplicii lo-*

*cum; & cum ludibrio Regiæ majestatis, in medio duorum latronum cruci affigite. I lictor, expedi cruces: that is to say, Carry ye to the place of common execution Jesus of Nazareth, a subverter of his Nation, a contemner of Cæsar, and a \* false Messias, as is proved by the testimony of the Elders of his own people, and crucifie him between two thieves in reproach and scorn of his Kingly Majesty: Go Hangman, and make ready with speed the crosses. The which sentence pronounced, he delivered him to the souldiers to be crucified: Who brought forth Jesus, deprived of all beauty and comelinesse, and more like to a Leper, then to himselfe, by reason of the pains which*

\* This seems to  
cros that  
in Iohn  
19. 19.  
20. 22.

which they had layd on him ; but that he might be known unto the people, they put on him again his own garments, and carrying his crosse, with two theeves through the gate of Judgement, to be crucified in Mount *Calvary*.

*Pilate* sitting in this *Tribunal* seate in time of an Insurrection for bestowing the holy treasures of the Temple, which were called *Corban*, gave a secret signe to the Souldiers which were privily armed under their cloaths, that they should not use swords, but clubs, to beat down the tumultuous *Jews*. By which means many of them were slain, many sore wounded, and very many trodden under foot,

*Iose. 78.*

*Ant. 5. &*

*2. bel 8.*

*Ensch. 2.*

foot, even to death, by their own company in the tumult.

Jose. 2.

Bel. 14. 15

After this, *Florus* the Lieutenant sitting in the same Judgement seate, caused many of the Noble men and gentlemen of the *Jews*, to be beaten and torne with rods and whips, and to be fastened on crosses : who also caused many other massacres about the City, nothing sparing neither women, children, nor sucking babes. The which were certain beginnings of vengeance taken by Almighty God upon the obstinate *Jews* for the shedding of the innocent blood of Christ.

115.

**T**He Tower of Strato, in Greek Iose. 13.  
Ant. 18.  
Bel. 3.  
called *Pargus Stratonis*, situate between the castle *Antonia* and the Temple, it was a hollow and an obscure passage, where *Antigonus* was slain by the souldiers of his brother.

116.

**T**He Valley of Cedron, broad, 2 Kin. 23.  
4. 6. 12.  
Sophe. 1.  
Iof. 14.  
ant. 8. 15.  
deep, and dark, which in manner of a ditch or trench compassed the Temple round about. And because it was disposed after the fashion of a Morter, it was called in Hebrew *Maēthes*, and in Latine *Pila*. This was so exceeding deep, that men could not look down from the rooffe of the  
Tem.

*Temple* into the bottome thereof, but their eyes would dazle, and their heads seem to turne with giddinesse. Hercin Merchants, and all sorts of chapmen dwelled. Into this Valley *James* the brother of the Lord, first Bishop of *Jerusalem*, for professing Jesus the Son of God on the feast of Pasleover, was cast down headlong from the battlements of the Temple at the command of *Anani a Saduce*, chiefe Priest, and was immediately knockt on the head with a fullers club, and was there buried neer unto the Temple, his monument remaining there a long time after.

## 117.

**T**He Way of the Crosse, by which Christ having received his judgement to be crucified, went forward with painfull and bloody steps to Mount Calvary

D. Putz  
Lotens &  
M. Mac-  
thaus  
Seimbach  
did mea-  
sure the  
City of  
Ierusalem  
long  
since, by  
whose  
report  
this De-  
scrip tion  
is made  
many  
hundred  
years af-  
ter.

For beginning at the Pallace of Pilate, he made six and twenty steps (which make threescore and five foot) unto the place where the crosse was layd upon him.

From whence (all the City gazing on him) carrying his crosse on his fore shoulders, he came towards the West, or rather North west, fourescore steps, which make two hundred foot, to the place, where  
men

men say, that he fell down under his crosse.

Also *Petrus Catentinus* in his book entitled, *The way of the Crosse*. See Number 123.

From thence going forward by threescore steps, and three foot (which make a hundred fifty and three foot) he came to the place where the blessed *Virgin Mary*, with *John* the Apostle met with him. And proceeding from hence by threescore and eleven steps, and one foot and a halfe (which make a hundred seventy and nine foot) he came unto a certain crosse-way, where *Simon* of *Cyrene* was compelled to beare the hinder part of the crosse with Christ.

Taking his way hence by one hundred ninety and one step, and halfe a foot (which  
com.



commeth to four hundred and seventy foot) he came to the place where a certain Woman met with him. And from thence going three hundred thirty six steps and two foot (which amount to eight hundred forty and two foot) he came to the *Judiciary* gate, where once again he fell with his crosse.

From thence he ascending faintly a very hard and stony way towards the North, he gained three hundred forty and eight steps and two foot (the summe eight hundred seventy and two foot) which brought him unto a two-fold way, where certain women weeping spake unto him : And from hence labouring forward three-score

score steps and one, and halfe a foot (which make foure hundred and foure foot) he fell down the last time, at the foot of the Mount *Calvary*. From thence he wearily and faintingly went forward eighteen steps, or forty five foot to the place where the Hang-men drew off his cloaths, where they gave him to drink wine mixt with mirrh and gall.

Then he went on twelve steps, or thirty foot even to the place where he was nayled on the crosse on Mount *Calvary*. So that from the Pallace of *Pilate*, unto the place where Jesus was crucified, the distance is a thousand three hundred and seven steps ; or by another

another account, three thousand two hundred sixty and eight foot.

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We have made such exact description and demonstration of the way of the crosse, (as also the way of the Captivity hereafter expressed under the number of two hundred and five) to the end, that every Christian man, in all places, even in the doors of his house, or walking oftentimes in his garden, or being in a journey, or in the Temple, either lying in his bed, may by the imagination of his minde conceive the like way, and with godly affection of the heart, may meditate upon the passion of  
M Christ,

Christ ; the which no doubt is both acceptable unto God, and for our own souls health most profitable as the holy Scriptures, and the writings of good men by their often exhortations do testifie.

## 118.

Neh. 3.

28.

2 King.

11. 19.

2 Chr. 23.

Jose. 9.

Ant. 7.

**T**He way of Entrance for the Horses, which was between the Pallaces of Solomon, and of the Queen. By which *Athalia* the Queen being brought out of the Horse-gate, was slain in the valley of the brook *Cedron*.

## 119.

**T**He Gallery, made in form of a stone bridge, with many arches, extending it selfe with ample largeness over the common

mon street, adorned with open walks upon the same. From the which there was a passage from the Pallace of *Pilate* into the castle of *Antonia*, and so from thence into the Temple. From this place, being very safe, the Lieutenants of *Rome* were wont to speak unto the people. Whereon *Pilate* standing, exhibited *Jesus* to the Princes and people of the *Jews* to be looked on, being very sore scourged, spit on, cloathed with a purple cloak, and wearing a sharp crown of thornes upon his head, saying unto them, *Behold the man*, that he being thus afflicted, they might have compassion on him. But they with confused voyces cryed,

Ioan. 19.

*Crucifie him, Crucifie him.* Where as yet an arch of stone is to be seen, and is shewed unto strangers, with this Inscription, *Tolle, Tolle, crucifig--* the rest cannot be read, by reason Antiquity hath worn it out. From this *Gallery* King *Agrippa* pronounced an eloquent Oration to pacifie the seditious people, exhorting them to obey the *Romans*. *Josephus* maketh mention many times of this *Gallery*.

## 120.

Pasch.  
Descrip.  
Ierusa.  
207.

**T**He Crosse of Christ, which was layd on his shoulder, was fifteen foot long, and eight foot over, as we have received by Tradition of the Elders.

121. Here

## 121.

**H**ere it is said that Christ fell  
the first time under his  
Crosse. Pasch. d.  
107.

## 122.

**H**ere also by Tradition of  
some Fathers, it is said, that  
the blessed Virgin Mary, with  
John, and certain godly wo-  
men stood, as Christ passed by  
with his Crosse. Bleid. 14.  
Iul.

## 123.

**C**hrist being come to these  
two wayes, and being wea-  
ried with the heavy burden of  
his Crosse, is said to have fal-  
len. For the which cause, the  
souldiers and Jews, fearing that  
he would faint before he could  
be crucified, took a certain man

Mat. 27.

32.

Mar. 15.

11.

Luke 23.

16.

The Places of the  
comming out of the Country,  
named *Simon* of *Cyren*, and  
compelled him to carry the  
Crosse after *Jesus*.

*The third Part of the City*

124.

2 Kin. 22.  
2 Chron.  
34. 8.  
Sopho. 13



*He second City*, this is  
the third part of  
the City, the which  
also had many nar-  
row wayes, whereof mention  
is made somtime in the Scri-  
pture; wherein, among others,  
many Prophets, and Noble-  
men dwelt. This when the *Ro-  
mans* had gotten, they were by  
the seditious again driven out  
of the City.

*The*



*The Places of the second City.*

125.

**T**He Lake Amygdalon, neer  
unto the which *Titus* ere-  
cted a Bulwarke.

*Iose. 6.  
Bel. 12.*

126.

**T**He House of Mary, the mo-  
ther of *John*, and of *Marke*,  
one of the seventy and two  
Disciples of Christ, wherein  
the faithfull of the Primitive  
Church were wont to assemble  
themselves, and to Pray. Where  
also after the martyrdome of  
*James* the Apostle, *Peter* being  
cast into Prison by *Herod Agrip-  
pa*, they prayed without cea-  
sing for his deliverance. Who  
at the last being brought out

*Acts 12.  
12. 4*

M 4

of

of Prison by the Angel, and knocking at the door of this house, was by a damsel brought into the same. In the which place afterward a Church was builded, which was the first of the Christian *Greeks*. And is an Episcopal Seate, which the *Syrians* hold unto this day.

## 127.

2 King.  
22. 14.  
2 Chron.  
34. 22.

**T**He House of *Olda* [or *Hulda*] the Prophetesse, the wife of *Sellum*, a famous Noble-man, the great Uncle of the Prophet *Jeremy*; whose counsell being asked by the King *Josias*, she foretold him of the destruction of *Jerusalem*.

128.

**A** *Conduit*, and *Fountaine*, which by Pipes sent forth water aloft ; and by the like Pipes derived water into *Herods* Pallace, and about the same, filling the cisterns therof.

Jose. 2.  
Bel. Iud.  
18. & 6.  
Bel. 6.

129.

**T**He *Wood Market* which *Cestius* set on fire.

Josep. 2.  
Ecl. 14.

130.

**T**He *Habitation of the Rechabites*, who living religiously according to the commandment of their Father, possessed neither fields nor vineyards, and like pilgrims of this world, dwelt not in Houses, but in Tents, and wholly abstained from Wine. Wherefore when  
through

Jer. 35.  
2 3.

through the necessity of War, they were compelled to come into the City, *Jeremy* drinking unto them, by the commandment of God, they would drink no Wine. By which example of their obedience, the same Prophet reprehended the disobedience of the obstinate *Jews*, neglecting the commandment of God; and therefore he did set before the one a punishment, and before the other a reward.

•131.

(a. 22. 11) **A** Lake, which was situate between two walls of the City, whereof mention is made in *Isaiah* the Prophet.

132.

**T**he Middle Tower, which was  
in the middle Wall.

Iose. 6.  
Bel. 9.

133.

**A** Monument of Alexander Jan-  
neus the High Priest and  
King, wherein he was buried  
by the authority of the Phari-  
sees very sumptuously.

Iose. 12.  
Ant. 11. &  
6. Bel.

134.

**A** Monument of Jobannes Hir-  
canus, high Priest and Cap-  
taine, of whom mention is  
often made in Josephus.

Iose. 5.  
Bel. 7.

135.

**T**he Second Wall, the which is  
also called, the Middle Wall,  
beautified with many Gates,  
and divided with fourteen  
Towers; the which wall Heze-  
kias

2 Chr. 32.  
Neh. 3. 8.  
& 11.  
Iose. 6.  
Bel. 6.

*kias* the King repaired, and made more strong and higher.

136.

Mat. 3.  
Iose. 6.  
Ecl. 6.

**T**He Pallace of Herod, the which was builded by Herod the *Ascalonite* King of the *Jews*, (who killed the Innocents) with sundry sorts of polished marble stones neer unto the West Wall of the City, from the old Wall, even to the middle Wall; being most singularly beautified with silver and gold, most strongly fortified with an Iron Gate, and three most excellent Towers, to wit, *Hippic*, *Mariam*, and *Phasel*, which in greatnesse, strength, and beauty, excelled all the Towers of the whole world.

world. Within was the Kings Hall, which being builded on high, and very lofty, with unspeakeable magnificence, was wholly compassed about with most beautifull Towers, Parlors, Chambers, Galleries, Porches, and with Pillars, with the which there was an inclosed Court open to the Aire.

In this Hall Christ was presented to *Herod Antipas, Tetrach of Galilee*, who killed *John the Baptist*; which *Herod*, asked Christ many Questions, who was there constantly accused by the *Jews*. Whom, when he answered nothing, the same *Herod* and his whole rout despised and scorned; and so sent him to *Pilate* clad in white, as  
if

Luke. 23  
8.

Mat. 14. 8  
Vers. 10.

Lukl 23.

9. 10.

Vers. 11.

if he had been a fool, or a jester. But now this Pallace is a School for Children of the Infidels.

## 137.

Jer. 39. 3.  
& 52.

**T**He Middle Gate of the second wall, wherein the outwardmost walls being broken, the Princes of the King of Babilon did sit.

## 138.

Yose. 2.  
Bel. 1. 7.

**T**He outtermost Court, compassing the Hall of Herod round about, where the Kings Soldiers did watch and ward. Wherein was the Kings prison whereinto Malefactors were put. In this prison Saint Peter was shut up by King Herod Agrippa, who had slain James the greater



greater. Which *Peter* being bound with two Chaines, and most safely kept by four quarters of Souldiers all the days of sweet bread : But in the night before the day whereon he should have been put to death, he was by the Angell of Lord loosed from his chaines, and by him brought forth through an Iron gate, by the first and second watch into the City.

## 139.

THE Lake called *Strutium*, Ios. 6. bel. lud 12.  
 which was the middle lake.  
 Here also *Titus* caused a bulwark to be made.

## 140. The

## 140.

Iose. 6.  
Bel. 5. & 7

**T**He Tower *Hippic*, the which being four square, was builded in the second wall, upon a high hill. It was fourscore and five Cubits high, and having two tops was to be seen as farre off. It was marvelous strong, builded by *Herod* the elder : who having in the warre lost his Friends the *Hippics*, called this tower after their name *Hippic*.

## 141.

Iose. 15  
Ant. 9. &  
Bel 16 &  
6. Bel. 6.

**T**He Tower *Mariamne*, which being fifty cubits high stood aloft in most beautiful manner upon a high hill of the old wall the which *Herod* builded for a memoriall

memorial of *Mariamne* his best beloved wife, whom he had slaine, and called it after her name *Mariamne*. And because it carried the name of a Queen, therefore it was more beautifull in shew then the other.

## 142.

**T**He Tower *Phaselus*, which Iose. 14.  
Ant. 12.  
& 16.  
Ant. 5. being foure-score and ten cubits high, set upon a high place of the old wall, and made aloft in forme of a ball, was of wonderfull height, and exceeding strong. Which *Herod* builded after the fashion of the tower *Pharus* in *Alexandria*. And in the honour of his brother *Phaselus*, called it *Phaselus*, who being taken prisoner by the.

N Par-

*Partians*, and having no liberty to use, neither weapon nor hands, ran his head against a stone, and so killed himselfe. How this, and the other Towers were left standing after the destruction of *Jerusalem*, reade under the number of (1.) going before.

## 143.

Iose. 6.  
Bel. 6.

**H***erods Parke*, which had in it an Orchard, and a Garden, watered with Ponds, Rivers, and Fountains, replenished with fundry wild Beasts, Fishes, and Fouls, having many large Walks, and round about the same, many Towers of tame Doves.

## 144.

**T**He *Hospitall*, which *Hircanus*  
the high Priest founded,  
with the mony which he got  
out of the Sepulchre of *David*,  
wherein pilgrims, poor men,  
and such as were impotent  
were sustained and kept.

Iose. 13.  
Ant. 15.  
Egesi. 1.  
Hist. Iud.  
1.

## 145.

**T**He *Wrestling Place*, the which  
was placed in *Herods Pallas*.

Iose. 6.  
Bel. 6.

It was large, serving in the win-  
ter time for wrestlers, and for  
other exercises, and pastimes,  
wherewith men recreated  
themselves.

The Places of the  
*The fourth Part of the City.*

146.

Josep. r6.  
Ant. 7. &  
2. Bel. 15.  
& 6. Bel.  
6 7. 9. 13.



*He New City*, called  
in Greek *Kanopolis*,  
the fourth part of  
the City, the which  
was severed as the other parts  
of the City were, with Walls,  
and many narrow wayes, which  
went cross, extending to the  
Walls of the City. Wherein  
dwelt Wooll-sellers, Carpen-  
ters, Smiths, and other Worke-  
men and Artificers.

*The Places of the New City.*

147.

Ant. 6.  
Bel. 6.

**B***Ezetha*, a Mountain, the  
which having many hou-  
ses built thereon was inha-  
bited by the common sort of  
people.

148. *The*

148.

**T**He Castle of the Assyrians, neer unto the which Titus pitched his Tents, at such time as he had gotten the Wall of the City. This Castle stood more then an arrow-shoot from the second Wall.

Iose. 6.  
Bel 8. &  
13.

149.

**T**He Third Wall, the which also is called the out-set wall, which King Agrippa made upon the common charge of the Citizens, extending it more broad and high then it was before. This wall was very firme and strong, five and twenty cubits high. It had fourescore and ten square and lofty Towers which were of great force,

N 3      distant

Iose. 19.  
Ant. 7. &  
2 Bel 10.  
& 6. bel. 6

distant one from another two hundred cubits ; whose building and beauty in stone work, was nothing inferiour to that of the Temple.

## 150.

Neh. 8.

16.

Neh. 12.

39.

**T**He broad Street, the which also was called, the Street of the gate of *Ephraim*.

## 151.

Iosep. 6.

Bel. 6.

**T**He Kings Caves, upon the which the third wall of the City was builded in length.

*The Gates and Towers about the City.*

## 152.

1 Mach.

12. 37.

**C**Aphenatha, the East wall of the City upon the brook Cedron, which *Jonathas Machabeus* repaired.



## 153.

**T**He Corner Stone, which was most hard, being the firme foundation of mount *Sion*. This was a figure of Christ, who is the strong and stable foundation of his Church.

Isa 28. 16.  
Psa 87. 1.  
Psa. 118.  
22.  
1 Cor. 3.  
11.  
Act. 4. 11  
1 Pet. 2.  
6. 7.

## 154.

**T**He Gate of the Corner, so called, because it was situate in the North East corner of the City, next unto the brook *Cedron*. The which also was called, the Gate of *Benjamin*, because the way led through the same unto the Tribe of *Benjamin*. By this Gate Wood was brought into the City out of the desert. In this Gate also *Jeremy* the Prophet was apprehended, whose ruines are now to be seen

2 King.  
14. 13.  
2 Chron.  
25. 23.  
Ier. 31.  
38.  
Zach. 14.  
10.

The Gates about  
a great way out of the City.

155.

Eze. 43. 4  
Broc itin  
6. sal. tom  
9. cap. 4.  
Brel. 14  
Pasch.  
die 184.  
Mat. 21.  
John 12.

**T**He *Golden Gate*, situate between the Gate of the valley, and the Gate of the fountain, so called, because it was gilded with gold: It was also called the *East gate*, because it was builded on the East side of the Temple. And because it led by a very short way, from the Temple of Mount *Olivet*, it was rather a Gate of the Temple then of the City; and therefore *Nehemias* maketh no mention thereof. By this Gate Christ came riding upon an Asse into the City of *Jernusalem*, at what time men cut down Palmes, & strowed them in his way, crying *Hosanna* before him.

156.

## 156.

*The Gate of Ephraim*, which now of some is called *Saint Stephens Gate*, situate in the North part tending toward the way which leadeth unto the Tribe of *Ephraim*, whereupon it was called, the gate of *Ephraim*. From this Gate unto the Gate of the corner, *Joas* King of *Israel*, beat down the wall of *Jerusalem* by the space of foure hundred cubits, and in triumphant manner he being carried into the City in his Chariot through that breach, became Lord of the City. The which wall, together with the Towers thereof, *Ozia* King of *Judah* afterward restored again.

2 King.  
14. 15.  
2 Chron.  
25. 23.  
Neh. 8.  
16. & 17.  
39.  
Iose. 6.  
Ant. 10.

157.

Neh. 3.

25.26.28

Neh. 8.

2.19.

2 Ch. 23.

Jer. 16.31

Broc. 4.11.

6.

**THE Water Gate**, the which was situate between mount *Sion*, and the mount *Moria*, in the valley called *Mello*, toward the East. It was called the Water Gate, because it opened a passage unto the fountain of the Water of *Siloe*; and because horses were carried through the same to be watred in the brook *Cedron*. And for this cause it was called the East horse gate, and it tended toward the valley *Gehennom*.

158.

Iosop. 6.

Bel. 6.7.8

**THE Gate Genath**, or the Gate of King *Herods* Garden, which was not far from the second Wall of the City. By which

which Water was brought up into the Tower *Hippic*. By this Gate the seditious privily sallied out many times upon the *Romans*.

159.

*The Gate of the Kings Garden*, 1 King. 25. 4. which in mount *Sion* was placed between two Walls of of the Castle, by which King *Zedechias* fled in the night.

160.

*The Gate of the high Priests Pallace*, Neh. 3. 26. 28. at the South side of the City.

161.

*The Fish Gate*, the which was situate next to the Tower of *David* in the valley of *Mello*, Neh. 12. 39. 1 Chron. 33. 14. Sophod 10. between mount *Sion*, and the lower

lower City, toward the West ; and by the vault adjoyning to the same, it gave a convenient passage to and from the City to every man. And it was called the Fish Gate, because through the same, Fishes were brought into the City from *Joppe*, and from other Towns of the Sea coast. This also had other names, as the Gate of *David* ; and the Merchants Gate.  *Davids Gate*, because it was next to  *Davids Tower* ; and the Merchants Gate, because by the same much Merchandize were carried into the city from *Bethlehem*, *Hebron*, *Gaza*, from *Ægypt*, and from *Æthiopia*. By this Gate strangers that came from the West, were  
wont

wont to enter into the City.

## 162.

**T**He *Dung Gate*, on the East side of the City, toward the corner Gate, on the North-East, carryed all the dung and filth of the City which the raine gathered together, into the brook *Cedron*. Whereupon it was rightly called, the *Dung Gate*. Neh. 3. 14  
& 12. 31.

## 163.

**T**He *Gates of Womens Towers*. On the North end of the City, by which the seditious brake forth upon the *Romans*, when they besieged the City. Broc. titl. 6  
Sacr. tom. 8.  
c. 5.  
Ioseph. 9.  
Bel. 2. 5.

## 164.

**T**He *Valley Gate*, so named, because it made way into the valley 1 Chron.  
16. 9.  
Neh. 2. 13.

valley of *Jehosaphat*, situate in the midst, between the Dung Gate, and the Golden Gate, and not far distant from the Sheep-market, and the Poole called *Probatica*. The which also for this cause deserved to be called, the Drove Gate, because the flocks of Cattell which were sold in the Sheep-market, and were to be offered for sacrifice in the Temple, were brought in by this Gate. But now it is called Saint *Stephen* Gate, of the first Martyr *Stephen*, which was stoned to death not far from the same.

165.

Neh. 3. 6.  
& 12. 39.  
Deut. 32,  
34.

**T**He Old Gate, which being on the West part of the City,

wa



was called in time past by the *Jebusites*, the Gate *Jebus*. It was also called, the Judgement Gate, because in old time, the Judges did sit there in Judgement. For then the Seniors did exercise Justice and Judgement in the Gates of their Cities. And such as were condemned to dye, went out at this Gate. Whereupon Christ was led out of the same to be crucified. Of this Gate, there are at this day some old remainders and ruines to be seen.

166.

**T**He *Rocke*, which was very <sup>Brocattins</sup> high, going along from the <sup>6.</sup> Tower *Psephina* unto mount *Sion*, upon the which the whole West-

The Towers about  
West-wall of the City stood.

167.

Jer. 31. 38.

Zach. 14.

10.

Neh. 3. 1.

\* 12. 39.

**T**He tower *Hananeel*, the which being not far distant from the corner Gate, towards the East and by North, was very strong and notable ; whereof the holy Scripture maketh mention oftentimes.

168.

2 Chron.

26. 9.

**T**He Corner Tower, standing aloft upon the corner gate, which King *Ozias* did strongly repaire, and made it one hundred and fifty cubits high.

169.

2 Sam. 5.

9.

Vuil. Tyr.

9 he, fac.

3. Broc.

itin. 6.

**T**He Tower of *David*, strong and lofty, the which was builded by King *David* in a corner of two deep Valleys, on the

the top of a broken rocke, with  
 foure square stones most firmly  
 joyned together with Iron and  
 Lead, whose singular fortitude,  
 and notable beauty, for the  
 cōmendation of Christs spouse  
 (which is the Church) is spoken  
 of by Solomon, when he saith,  
*Thy neck is like the Tower of* Cant. 4. 4.  
*David, builded with bulwarks,*  
*whereupon there hang a thousand*  
*shields; yea, all the weapons of*  
*the Gyants.*

170.

**T**He High Tower, which was  
 builded upon the Gate of  
 the valley. The which also  
 King Ozias repaired, and that it  
 might be seen beyond mount  
 Olivet; he made it one hun-  
 dred

2 Chron.  
 26. 9.  
 Joseph. 9.  
 Ant. 11.

The Gates about  
dred and fifty cubits high.

## 171.

Neh. 3.  
11. & 12.  
38.

**T**He *Lantern Tower*, situate  
on the North end of the  
City, which men think was so  
called, because fire was conti-  
nually kept there, to serve as a  
marke both for Land and Sea-  
faring men, to direct them the  
right way.

## 172.

Neh. 3. 27

**T**He *Great Tower*, which stand-  
ing neer the wall of the  
Temple was higher then the  
rest.

## 173.

Neh. 3. 1.  
& 12. 39.

**T**He *Tower Meab*, otherwise  
*Emat*, that is to say, of one  
hundred cubits, which was not  
far from the Temple.

## 174.

**T**He Tower *Psephina*, which Iosep. 6.  
Bel. 2. 5, 6.  
Broo. 2. 11. 6.  
was eight square, of seventy  
cubits high, tounded at the  
North-west corner of the City,  
upon a very high rock, being  
like a strong Tower, which by  
reason of the exceeding height  
thereof was fearefull, from  
whence on a clear day, men  
might behold *Arabia*, the Sea,  
and the uttermost borders of  
the *Hebrews*. The ruines where-  
of are as yet to be seen.

## 175.

**T**He Tower of *Siloe*, which Luke 13.  
falling in Christs time <sup>4</sup>  
slew eighteen men.

176.

*Broc. itin.*  
6.

**T**HE *Deep Valley*, which compassing mount *Sion* on the North and South part, went all along the West side of the City, even to the Gate of *Ephraim*, making a fit and convenient ditch for the City.

*The Places without the City.*

*The Places at the East part  
of the City.*

177.

*Artaeus*  
*lib. 7. 2. in*  
*ter ore.*  
*Jo. 18. 1.*

**T**HE *Water* which was brought out of the Temple by Conduit Pipes under the Earth, issued forth here with great noise, and so ran into the brook *Cedron*.

178.

**B***Ethania*, the noble Castle of *Mary* and of *Martha* the sisters of *Lazarus*, having many houses, the which was situate beyond mount *Olivet*, distant from *Jerusalem* fifteen furlongs, that is, two Italian miles. From which place, though it were but a little way off, yet by reason that mount *Olivet* lay between, the City *Jerusalem* could not be seen, except from a little hill from whence part of mount *Sion* might be seen. Christ often times lodged in this house of *Martha*, where he Preached the Word of God to *Mary* sitting at his feet. Here he raised up *Lazarus* to life, af-

Mat. 21.  
17. ch. 26.  
6.  
Mat. 12. 1.  
Luke 10.  
29.  
Ioh. 11. 1.  
& 18. 1.

ter he had been buried foure dayes, and began to stinke. Here, he sitting in the house of *Simon* the Leper, at the table together with *Lazarus*, *Martha* serving them, *Mary* anointed him with a most precious oyntment.

## 179.

Math. 21.

1.

Mar. 11. 8

Luke 19.

33.

John 12. 1

**B***ethphage*, a little village belonging to the Priests, situate at the East foot at the mount *Olivet*, from whence Christ sent two of his Disciples unto the Castle *Opposite*, or over against them, to fetch the Ass and the Coult; which being brought, and the peoples cloaths laid on the Colt, he roade on the same into *Jerusalem*.



lem. But comming down from mount *Olivet*, and seeing the City, he wept on her, and prophesied her utter ruine, because she knew not the day of her visitation.

## 180.

**T**He Castle Opposite, or which lyeth over against you (to use the words of Christ) when he sent his Disciples to fetch him the Asse. It was a Village right over against *Bethphage*.

Mat. 26.  
6, 7.  
Mar. 11.3  
Luke 19.  
23.

## 181.

**T**He Well, neer unto *Bethany*, where when the Lord came to raise up *Lazarus*, *Martha* first met with him, and afterward called forth her sister *Mary*.

Iohn 11.  
30.

182.

Iosep. 6.  
Bel. 13,

**THE Little Hill**, at the foot of  
mount *Olivet*, neer unto the  
Dove-house a little above the  
Valley of *Siloe*.

183.

Mat. 21,  
19.

**THE withered Fig-tree**, planted  
beside the way of *Bethany*,  
the which bearing no fruit, but  
garnished only with leaves, was  
curst of Christ, and so pre-  
sently withered.

184.

Neh. 2.

**THE Dragon Fountain**, which  
doth spring even at this  
day, which was between the  
Valley and the Dung-gate.

185.

Iosuah  
15 18.  
2 Kings  
23.  
AAs 7,

**GEbennom**, the which also was  
called *Benbennom*, that is to  
say,

say, the Valley of the sons of *Ennom*. It was a place which was situate in the Suburbs of the City of *Jerusalem* toward the South-East. In which place of *Benhinnom* was the Tabernacle, and the Idoll *Moloch*: the which Idoll, as it was chiefe and principall among all the other Idolls, so the same being the greatest abomination, and most hated unto God, he oftentimes forbad the same in the Scriptures. It was an Idoll, the matter whereof was brasse, made in the likenesse and similitude of a King; it was hollow within, and had a head like to the head of a Calfe; the other parts or members of the body having the shape & fashion

on of a man, the armes where-  
of were stretched out, whereto  
the Children that should be  
offered were made fast, & with  
the vehement and extreame  
heat of the Idoll were burned,  
and utterly consumed, being so  
holden as it were of the same  
between his armes. For when  
the Idoll was made red hot  
with the fire which they had  
put into the hollowness of the  
same, then the most wicked  
parents of these children in  
most cruel and barbarous man-  
ner, delivered up their sonnes  
and their daughters to these  
detestable and devilish Imbra-  
cings of the Idoll, that so they  
might be burnt. And this they  
did of a certain devilish devo-  
tion,

.09. 18.

1. &amp; 20.

3.

tion, offering them up to the  
 Devill *Moloch* for a burnt offer-  
 ing of most filthy favour.  
 Amidst these horrible tor-  
 ments wherewith they were  
 thus tormented, the miserable  
 Clamor of the children could  
 in no wise be heard, whereby  
 the parents might in any sort  
 be moved to pittty or compassi-  
 on, for that the Priests of this  
 Idoll *Moloch*, during the whole  
 time of the sacrifice, did usu-  
 ally make an exceeding great  
 noise both with the Trumpets  
 and Drums, or *Tabrets*. Where-  
 upon that place was called also  
*Tophet*.

AA. 7. 49  
 2 Kings  
 16. & 23

In this abominable manner, *Achaz* and *Manasses* also, Kings  
 of *Judah*, being even as mad as  
 the

2 Chron.  
 29. 24.  
 2 Kings  
 23. 10.

the common people, offered up their Sonnes to the Devill *Moloch*. The which detestable madnesse, the godly King *Josias* seeking at the length to redresse, brake in pieces the Image of *Moloch*, cut down his Groves, and defiled the place thereof with the filthinesse of dead Carcasses, of bones, and of other unclean things, and appointed it to be a perpetuall dunghill for ever.

Jer. 7. 3.  
& 19. 7.  
32. 35.  
May 30.

In this Valley *Jeremy* at the commandement of *God*, breaking an earthen pot in pieces against the ground, before the Elders of *Judah*; prophesied that *God* would after the selfe same manner, break and destroy both the City and the People.

people. According to which Propheſie, there was ſo great and mighty a multitude of people ſlain there, becauſe they had filled this place with the blood of innocent children, that this place was called no more the Valley of *Tophet*, but *Poliandron*, that is to ſay, a heap of many dead bodies, whoſe Carcaſes lying there unburied, became meat for the birds of the ayre, and for the beaſts of the field.

186.

**G***ethſemani*, a firme place at the foot of mount *Olivet*. Mar. 26. 26. Mark 14 32.  
 This had many fruifull Olive trees. When Chriſt intended to go unto the Garden that  
 was

was in mount *Olivet*, he came from his last Supper into this place, heavy and sorrowfull unto the death.

187.

Mat. 26.

39.

Mark 14.

35.

Luke 21.

41.

Joh 18. 1.

Hier. in

loc. Heb.

lit. G.

Broc. itin.

6 Br. 14.

Jul.

**T**He Garden of *Olivet*, in the mount of *Olivet*, where Christ Prayed unto his Father three times, that the cup of his Passion might passe from him. And being in an agony, as he continued in Prayer, he sweat blood which fell drop by drop unto the earth, at what time he was comforted by an Angel from Heaven. In *Jeroms* time there was a Church builded on this place, which is as yet to be seen.

188. The



## 188.

**T**He Kings Garden, the which also was called, the inclosed Garden. It was in the Suburbs of *Jerusalem*, walled round about. And like to a Paradise it was Planted with Trees of all sorts of fruits, with herbs, with flowers of most sweet savour, and whatsoever els that might delight the senses. It had also most pleasant and convenient walks. In this was that famous Fountaine *Rogel*, and the stone *Zeoleth*, of both which there is often mention made in the Scripture, where *Adonias* when he purposed to reigne, offered oblations, and with his followers made a Feast.

1 King.  
25. 4.  
Cant. 4.  
Jer. 39. 4.  
& 52.  
Iosc. 7.  
Ant. 15.  
& 9. Aut.  
11.

189. The

189.

2 King  
23. 10.  
Hier. in  
Jer. 1. 19.  
& in Mat.  
10.

**T**He Grove of *Moloch*, consecrated to the Idoll *Moloch*, where the worshippers thereof, after they had ended their sacrifice, committed fornication under the shadow of the Trees.

190.

1 King.  
11. 7.  
2 King.  
23. 10.

**T**He Mount of offence, it was a very high mountain, situate on the South side of the Kings Garden. Where the most wise *Solomon* being now old, was seduced and made foolish by his strange wives, building a temple to *Melchom* the Idoll of the *Ammonites*, which also he worshipped.

191. The

191.

The Mount Olivet, or mount of  
 Olives, so called by reason  
 of the great plenty of Olives  
 which grew there, called also  
 in Greek *Eleon*, which other-  
 wise also is named, the famous  
 and holy Mountaine. It was  
 situate on the East side of *Je-  
 rusalem*. It was separated from  
 the high City, the Valley of  
*Cedron* lying between, distant  
 from the City a Sabbath dayes  
 Journey, according to the Scri-  
 pture; but according to *Jose-  
 phus*, it was distant five fur-  
 longs; who also addeth, that  
 the top of the hill was six fur-  
 longs from the City; For it was  
 of so great height, that from  
 P the

Dan. 11.

45.

Zach. 8.3.

A. &amp; 112.

See Num-

ber 173.

Broc. itin.

6.

Eveid. 14.

Inl.

the same, not only almost all the streets of *Jerusalem*, but also the dead Sea, might easily be seen. And besides the olives, it abounded with Palmes, Pines, Mirtels, and other fruitfull Trees.

In the top of this hill, the  
 2 Sam. 15. holy King *David* flying from the face of his son *Absolom*, weeping, and barefooted worshipped God. In this mountaine also his son *Solomon* forgetting all godliness, erected a Temple to *Astaroth* the Idoll of the *Sidonians*, right over against the Temple of *Jerusalem* (from whence every one that committed Idolatry might be seen.) The which also, with all other places dedicated to I-  
 dols,

1 Kings

11. 7.

2 Kings

23. 3.

all Idols, *Jofias* utterly destroyed.

al. Christ oftentimes came up  
ily into this mountaine, both for  
es, quietnesse sake, and also to  
es, pray, tarrying there all the  
it- night. Also from the top of  
his mount he ascended into  
he Heaven in the presence of his  
em Disciples standing there, and  
m, beholding him, after he had  
or- blessed them.

Luke 21.  
22, 24.  
Joh. 18. 8.  
A&T. 13

192.

THE Mount of Offence, a high  
Mountaine, on the other  
side of the brook *Cedron*, and  
on the North side of the mount  
*Olivet*, distant from *Jerusalem*  
four furlongs; whereon *Solo-*  
*mon* by the motion of his hea-  
thenish wives, builded a Tem-

1 Kings  
11. 7.  
2 Kings  
23. 8.  
Broc. 1110.  
6.  
Sal. 6.  
cap. 5.

P 2

ple

ple to *Chamosb* the Idol of the *Moabites*. This also *Josias* brake down. In the time of the *Machabees* a Castle was builded on this mount, some tokens whereof are to be seen at this day.

## 193.

Io'er. 6.  
Bel 6.

**T**He *Fullers Moniment* ; the which was not far from the Corner gate, in the North East.

## 194.

Neh. 8.  
15.  
John 12.  
13.

**T**He *Palme Trees*, whereof mention is made in *Nehemiah*, and in *St. Johns Gospel*.

## 195.

Io'seph. 6.  
Bel. 13.

**T**He *Dove house*, on the South end of the mount *Clivet* ; It was made of stone, round, lofty, and fashioned like a Tower, whercin were store of Doves,

the Doves, to the number of foure  
ake or five thousand.

196.

The Bridge of Cedron, made of Breid. 14.  
stone, with one arch erected Juh  
over the brook Cedron, which  
Helena the Emperesse caused  
to be made in that place.

197.

The Sepulchre of the Virgin Joan Da-  
Mary, which was in the val- mase. de  
ley of Jehoshaphat neer unto doer itio-  
the firme place of Gethsemane, ne. Deiper  
at the foot of Mount Olivet,  
wherein the body of the most  
holy and blessed Virgin was de-  
cently buried by the Apostles.

198.

The Common Place of Buriall, 2 Kings  
which was in the Valley of 23. 32.  
Jer. 25.

P 3

Jeho-

*Jebosaphat*, where the common sort of people were buried.

## 199.

Isa. 8. &  
22.  
Neh. 3. 17

**T**HE *Fountaine of Siloe*, where-  
to was joyned the Poole of  
*Siloe*, the which also is called  
the lower Poole, lying on the  
West side of the Valley of *Je-  
bosaphat*, and springing from  
the root of mount *Sion*. The  
water thereof being cleare,  
sweet, and plentiful, ran with  
a still and calme stream into  
the brook *Cedron*.

John 9.  
7. 11.  
Broc. itiz.  
6.  
Brid. 14.  
Iul.  
Peseb. die  
197.  
Ioseph. 6.  
Ecl. 11.

This Fountaine King *Heze-  
kias* repaired. In the Poole of  
this Fountain, the man which  
was borne blind washing his  
eyes which Christ had anointed  
with clay and his spittle, recei-  
ved



ved his sight. *Josephus* testifieth, that *Siloe*, and all other waters which were without the City, did so faile and vanish away before the comming of *Titus Caesar*, that water was sold hard by them. And after his comming, they did so abound to him and his host, that they had water enough for them and for their cattell. Concerning the vertue of this water, the most diligent Surveyer of this place *Saligniatus*, writeth in this sort, *The Water of this fountaine is of great price at this day, even among the Saracens themselves. For whereas naturally they be rammage and stinke like Goats,*

*they washing themselves and their children therein, doe mitigate the*

*Salig. 106  
20 cap.*

*will savour thereof. The Turks also make great account thereof, for that they finde by experience, that the use thereof is good for the the sight of their Eyes.*

200.

A&amp;: 7.

**S**TEPHEN the Deacon, in the very flower of his youth, was stoned to death, Praying to God for them that stoned him, whose *garments* the young man *Paul* kept. This man was the first that triumphed with the Palme of Martyrdome.

201.

2 Kin. 23.

4. 6. 12.

Ier. 31.

Isa. 8. ant.

1. &amp; 6.

B. 1. 13.

Eze. 47. 8

**T**HE BROOKE CEDRON, is a River on the East side of *Jerusalem*, between the same and mount *Olivet*, which being increased with divers springs issuing

ing from all parts out of the Mountaine and Pooles, ran through the Valley of *Jehoshaphat*, and *Gebennom* with a silver streame, and so passed through the plains of the wilderness into the dead Sea.

On the banks of both sides this River, there grew many fruitfull Trees, the pleasant shew whereof, together with the Gardens neer adjoyning, which were watered with the cristall streams of *Cedron*, greatly delighted the eyes and minds of such as walked by the same. King *David* passed over this River bare footed, bare headed, and with watery eyes, accompanied with his most trusty friends, flying from  
the

*Broc. Trin.*

6.

*Sil. Tem.*

9. cap. 1.

2 Sam.

15. 30.

the face of his son *Absolom*.  
Christ also went over the same,  
with his Disciples, when he  
went to the Garden of Mount  
*Olivet*.

## 202.

*Ios. 6. bel. 9*  
*Hier. in*  
*loc. Heb.*  
*litt. C.*  
*Zach. 14.*  
*Brostin. 6*  
*Sal. Tom.*  
*8. cap. 8.*  
*1 Kin. 15.*  
*2 Kings*  
*23. 6. 12.*  
*2 Chron.*  
*13. 2. 9.*  
*30.*

**T**He Valley of *Jehoshaphat*, the  
which also is called, the  
Valley of *Cedron*, and the Val-  
ley of *Mountains*. It is a wide  
and deep Valley between *Je-*  
*rusalem* and Mount *Olivet*, com-  
passing the City on the East  
part, the which is made very  
fruitfull by the passage of the  
brooke *Cedron*. The great deep-  
ness of this valley was much  
filled by *Titus* and *Adrian* the  
Roman Emperours, casting into  
the same great store of Earth,  
with

with the ruines of the Temple and City, yet it was not therewith any thing neer levelled. In this valley, the godly and religious Kings of *Judah*, *Asa*, *Ezechias*, and *Josias* burned the Idols of the Temple, and cast their ashes into the brooke *Cedron*.

This Valley was the common place of buriall for the whole City, where all the common sort of people were buried. For it was the manner of the *Jews* to bury their dead courtes out of the City. And in the same place, the *Turks* are now buried.

Joel 3.

12.

Sai Rev

9. cap. 2

203.

seph 6.  
 13.  
 1. 10m.  
 cap. 2.

**T**He Valley of Siloe, so named  
 of the Fountaine of Siloe,  
 wherein the jews which at this  
 day dwell at Jerusalem, are  
 buried.

204.

Kin. 25.  
 17. 3.

**T**He Way of the Fullers Field,  
 lying between the water  
 of Siloe, and the South East  
 corner of the City. Here the  
 Prophet *Isaiab* foretold King  
*Achaz*, that Christ should be  
 borne of a Virgin.

205.

n. Pasc  
 ereg. f.  
 190.

194.  
 200.  
 07.

**T**He Way of the Captivity.  
 These small pricks traced  
 forth in length (as you see) do  
 demonstrate the way by which  
 Christ was led captive for the

redemption of mankind. For being come into the Garden of Mount *Olivet* to Pray after his last Supper in the Parlour of Mount *Sion*, and having offered to *God* his Father the holy sacrifice of Prayers, returning from thence, he met with his enemies which came to take him, to whom he yeelded himselfe. Who had scarce gone forty steps from the place where he Prayed, but the souldiers which were sent from the high Priests and Rulers of the people, layd hands on him, took him, and bound him.

From whence, he was presently carried as a meek Lambe by those ravening Wolves, armed with weapons, over the  
brook

Isai. 53.  
Io. 11.  
Iere. 18.

Psa. 10.

brook *Cedron*, to the house of *Annas*, which was distant from the place where he was taken, two thousand three hundred and sixty paces. And from hence, he was carried to the Pallace of *Caiphas*, three hundred and thirty paces. And so afterward, he was conducted by the souldiers, and by the people, to the Pallace of *Pilate*, which was distant from that of *Caiphas* a thousand paces. And from thence to the Pallace of *Herod*, which was distant three hundred and fifty paces. Lastly, from thence again to the Pallace of *Pilate*, he was carried by another way then that which he came, the distance of six hundred ells, which make about



about the length of halfe a myle, and more. The paces whereof we speak here, contain two foot and a halfe.

206.

**T**He Way to *Anathoth*, to *Bethel*, and to the *Wildernesse*. Brev. itin. 6.

207.

**T**He Way to *Jericho*, and to *Engaddi*, of the which there is mention made in some of the Evangelists. Luke 10. 30. & 18. 35. Marke 10. 46.

208.

**H**ere the three Apostles, *Peter*, *James*, and *John*, sate, while *Christ* Prayed in the Garden, being about a stones cast from the selfe same place. Mark 14. 32. Luke 22. 39.

209.

Mat. 26.  
36.

**H**ere the other eight Apostles tarried, being distant about a quarter of a mile from the other three places.

210.

Mar. 26.  
47.  
Mark 14  
43.  
Ioh. 18. 3  
Luke 22.  
47.

**H**ere *Christ*, to make us free, was betrayed with a kisse by the Traytor *Judas*, and was bound with hard and streight bands (as if he had been an evill doer) by the *Jews*, whom he beat down backward to the ground by the word of his mouth. There *Simon Peter* moved suddenly with great fervency, struck the servant of the high Priest, whose name was *Malchus*, and cut off his right eare, which *Christ* immediately

diately restored again. But the rest of the Apostles being afraid, left the Lord and fled.

## 211.

**I**N this place of mount *Olivet* right over against the Temple neer to a certain water, Christ sate with his Disciples, making a long Sermon concerning the destruction of *Jerusalem*, the afflictions of the godly to come, the coming of false prophets, the signes of the end of the world, and concerning the manner of the last judgement. In the which place, there was afterward builded a Temple, which is now desolate.

Mat. 24. &  
24. & 27.  
Mark 13.  
Luke 21.

Mat. 23. 1.

Mar. 11. 1.

Luke 19.

29.

John 12.

15.

**THis Way** Christ came to *Jerusalem*, sitting upon the Asses colt, waited on with a great company of men, some going before, and other some following after him ; whereunto also a great number which came out of the City joyned themselves. So that he seemed to be received of all men with so great favour, that many spread their cloaths in the way, some cutting downe the boughs of Palmes, Olives, and other Trees, to honour him therewithall, strowed them in the way. And the voyces of such as rejoyced was heard in every place as he went resounding

ing

ing with these cries, *Hosanna in the highest, blessed is he that cometh in the name of the Lord.* With this pomp and triumph the true King and humble triumpher, entred in at the golden Gate, and rode about the Temple, and the greatest part of the City. With this new spectacle, the whole City was moved, saying, *Who is this?* The multitude which followed him answered, *This is Jesus the Prophet of Nazareth a City of Galilee* Then the cry of those that rejoyced and were glad, increased more and more, and men and women, young and old, yea (which is wonderfull) the very Infants which came from all parts, cryed out together,

Q 2

ther, *Hosanna to the Sonne of David, Blessed be the King of Israel, which commeth a King in the name of the Lord. Blessed be the Kingdome that commeth in the name of him that is Lord of our Father David: peace in Heaven, and glory in the highest; Hosanna in the highest.* With these joyfull voyces and cryes, they proclaiming their *Messias*, followed him even into the Temple: Where this new King happily beginning his Kingdome, presently healed the blinde and the lame. In the meane time, the wicked and envious Pharisees, the chiefe Priests and Scribes do fret and fume, who seeing the great marvels which he did, and the children crying  
in

in the Temple, *Hosanna to the Sonne of David*, said among themselves, *Doe ye not see how we profit nothing? Behold, the whole world goeth forth after him.* Whereupon they begin with Jesus himselfe, saying, *Master, dost thou heare what these say? Rebuke thy Disciples.* To whom he shewing that this was long before Prophefied of by the Prophet, answereth, *Why should they not? Have ye not read, Out of the mouth of very babes and sucklings thou hast ordained prayse? I say unto you, if these hold their peace, the stones shall presently cry.*

Psal 8.

# *The Places on the South Part of the City.*

213.



*Abakkuk.* Here the Angel of the Lord taketh up the Prophet *Habbakkuk* by the haire of the head, as he was carrying to the Reapers in the field their dinner, and carried him with the same meat into *Babylon* to feed *Daniel*, being shut up in the Lyons den. Who being fed, he brought *Habakkuk* hither again.

214.

ch. 11.

c. 27. 8.

c. 1. 19.

c. 8. 8.

**A** *Celdama*, or *Haceldamach*, that is to say, *The Field of blood*. It was a Potters field, situate



situate at the South part of Mount *Sion*, having behinde it a hill of the same name. This field, by the counsell of the *Jews*, was bought with the thirty pieces of silver for the which *Judas* sold Christ, that it might serve to bury strangers in ; the middle part whereof the Emperesse *Helen* caused to be inclosed with a foure square wall, in length seventy and two foot, and in breadth fifty. And the same to be covered over with a rooffe, having seven loop holes, by which the dead bodies of Christians might be let downe.

*Hist. Eccl.*  
13.  
*Broc. itin.*  
6.  
*Breid. 14.*  
*Iul.*

*Sal Tom*  
6 cap. 5.  
& tom.  
10. cap. 1  
*Pisc. die*  
197.

The vertue of this earth is reported to be wonderfull, and almost incredible ; to wit, that

it bringeth and consumeth in  
to dust the bodies of the dead  
men within the space of twenty  
four houres, leaving nothing  
but the bones.

## 215.

2 Kings

18. 17.

Isay 7. 3.

&amp; 26. 2.

**T**He *Fullers Field*, which lay  
all along at the South end  
of the City, even from the valley  
of *Siloe* East ward unto  
mount *Gibon*, towards the West,  
and between the wall of the  
City and the water. In this  
field the *Fullers* did scoure their  
cloathes in the brook next ad-  
joyning, and did set them on  
*Tainters*, and so dry them.

## 216.

Hier. tom.

3. in ca. al.

script. Ec.

**T**He *Den, or Cave* of *James*  
the lesse, wherein he is  
said

said to have hid himselfe by  
the space of three dayes, ha-  
ving vowed not to eate bread  
untill Christ was risen againe.  
For the which cause the Lord  
appeared to him a part, after  
his resurrection.

1 Cor.  
15. 7.

217.

**T**He Cave of Peter the Apostle,  
wherein after he had deni-  
ed the Lord thrice, he repented  
him, and mourned with many  
tears.

Breid. 18.  
1st.

218.

**T**He Tents of the Assyrians, of  
whom for a revenge of  
their blasphemy, the most  
strong to the number of one  
hundred fourescore and five  
thousand in the very first night  
of

2 Kin. 18.  
17. 35. &  
19. 12. 35  
2 Chr. 32.

Augst.  
tom. 18.  
ad fratres  
in ere.  
serm. 25.

of the besieging *Jerusalem*,  
were slaine by the Angel of  
the Lord ; and (as *Augustine* re-  
porteth) their bodies were  
brought into dust, that they  
might not infect the aire ;  
their garments, armour, and  
weapons notwithstanding re-  
maining whole and sound, that  
the people of *Jerusalem* might  
have the spoyle.

219.

Breid. 14.  
Iul.  
1 Kin. 17.  
1. 9. &  
18. 20 &  
21.

**T**He House of *Elijah*, wherein  
it is said that the Prophet  
*Elijah* sometimes dwelt. Where  
afterward also a Church was  
builded.

220.

Ioshuah  
15. 18.

**T**He Mountaine *Eroge*, other-  
wise called the *South Moun-  
taine*,

taine, being very high and lofty,  
 bowing a little toward the  
 West. Concerning this Moun-  
 taine, this is worthy to be no-  
 ted ; That when *Uzziah* King  
 of *Judah* presumed to put on  
 him the Priests attire, entered  
 into the Sanctuary of the Tem-  
 ple, & offered upon the golden  
 Altar, the incense of sweet sa-  
 vour unto God ; by and by  
 there came a great Earthquake  
 (whereof also *Amos* and *Za-*  
*chariah* the Prophets make  
 mention) whereby the upper  
 part of the *Temple* was shaken,  
 and this Mountaine cleft in  
 the midst, with so great and  
 terrible violence, that one part  
 thereof falling and tumbling  
 downe was rolled and carried  
 by

2 Chron.  
 26. 16.  
 Amos 1. 1.  
 Zach. 14.  
 4. 5.  
 Iosaph. 9.  
 Antiq. 11.

Adam  
 Reifnerus  
 de Ioan.  
 Herdennus  
 in descrip.  
 urbis Hier-  
 so sal. lib.  
 7. cap. 2.

by the space of foure furlongs even right over against the East Mountaine (which is called the Mount of offence) where at the length it stayed. King *Uzziah* himselfe in the meane time, blasted and terrified with lightning, was stricken in the forehead with a Leprosie. For the which cause, he being presently cast out of the Temple and City, languished all his life long, and was shut up in his house, and separated even till the day of his death.

## 221.

**A** *Fountaine.* At this Fountaine, the Star which vanished away when the three wise men, which came from the East,

Mat. 2. 9.

10.

Bryd. 14.

Iul.

Sal. Yom.

10. cap. 3

East, were entered *Jerusalem*,  
 appeared unto them again, and  
 led them unto *Bethlehem*.

## 222.

The Cave of the Prophet *Je-* Lim. 1. 2.  
3. 4. 5.  
Nicep. 8.  
Hist. Ec.  
30.  
*remiah*, wherein he sitting  
 with a grieved and sorrowfull  
 mind, wept, mourned, and be-  
 trayed the destruction of *Je-*  
*rusalem* with sobs and sighs ;  
 Where *Helena* the Empresse (as  
*Nicephorus* testifieth) builded  
 notable Monument.

## 223.

*Saiah*. Here that notable Pro- Argum. in  
Isaiam.  
Hier. tra-  
dit. Heb.  
in. c. 2.  
Page 33.  
Broc. itin.  
6, Broid.  
14. Jul.  
*Isay*, when he Prophefied in  
*Jerusalem* about threescore and  
 ten years, by the Commande-  
 ment of King *Manasses*, was  
 lawne through the body with  
 a saw,

a saw, and was buried under an Oake, whole Sepulture is to be seen at this day, (saith *Bredan.*)

224.

**T**He Caves of the Apostles.

There are many Caves, wherein eight of the Apostles (as it is reported) hid themselves, during the time of the Lords Passion.

225.

2 Sam. 18.

18.

Joseph. 7.

Ant. 10.

**T**He Monument *Absolom*, is a

Marble Pillar, with an Inscription on the same, distant from *Jerusalem* two furlongs; which *Absolom* being alive set up to himselfe for a Monument in the Kings Valley, where there is yet to be seen a great heap of stones, which dayly is

in-



increased more and more. For the Pagans and strangers passing by that way, use this for a custome, that every man cast a stone at the Pillar, and challenging as it were, according to the Law, his rebellion against his Father *David*, they curse him with this malediction, *Cursed be the Parricide Absolom, and accursed be all they for ever, which unjustly do persecute their Parents.*

226.

**T**He River of the Upper Fountaine, situate on the South part of mount Sion (which *Jerome* calleth the *Fullers Fountain*) the which the noble King *Hezekiah* repaired, with the conduct thereof

2 Kings  
18. 17 &c  
20. 20.  
2 Chron.  
34. 30.

The Places on the West thereof also. This he choaked with earth, at what time the *Assyrians* besieged *Jerusalem*.

227.

**T**he Sepulchre of *Zachariah*, the son of *Barachiah*, whom the *Jews* slew between the Temple and the Altar.

*The Places on the West side of the City.*

228.

2 Sam 5.  
20.  
1 Chron.  
24. 11.

**B***Aalparazin*, is a field in the Valley of *Rephaim*, wherein *David* the King, at the first time overthrew the *Philistims*, and buried their gods which he found in their Fents.

229.

229.

**H**erods Tents, which as *Josephus* witnesseth, he pitched on the West part of the City.

*Josip. 14.  
an 24. B.  
1. bel. 00.*

230.

**T**he Fountain Gibon the lower, which sprang up in the end of the *Fullers Field*, the waters whereof *Hezekiah* brought unto the *py.* Fountaine.

*2 Chron.  
32. 40.  
B. oc. 111.*

231.

**T**he Fountaine Gibon the higher, springing from the mount Gibon, which afterwards *Hezekiah* stopped up, and cutting deeper into the rocke, he brought the waters thereof unto the West part of the City of *David*, by Conduit Pipes under the earth, by which he

**R** brought

*2 Kings  
20. 30.  
2 Chron.  
32. 30.  
Ezech. 48.  
B. oc. 111.*

brought it through the midst of the City, into the innermost Fountaine, lest when the City should be besieged, the people might want water.

232.

Mat. 27. 5.  
Act. 1. 18.

**J**udas, who of an Apostle being become a Traytor hanged himselfe upon a wilde fig-tree: And being hanged, burst asunder in the midst, and all his bowels gushed out.

233.

Ier. 31.

40.

Mat. 17.

31.

Mark 15.

22

Luke 23.

32

John 19

47.

**T**He Mount of Calvary, a rocky Mountaine of mean height, called in the Hebrew Tongue *Golgotha*, which was next to the North West part of the City. In the which place offenders condemned in open punishment,

ment, were put to death. Where at all times, a man might see the bones and bowels of men hanged; or otherwise put to death. Here, *Christ* <sup>1 Cor. 5. 21.</sup> *Jesus* our Saviour, which knew no sin, became (as the Apostle saith) sin for us; that is to say, was made a Sacrifice for our sins; and, as if he had been an evill doer, was hanged between two Theeves, and for our salvation Crucified. So that now Mount *Calvary*, which aforetime was a place most infamous, by the passion and blood of Christ, is now made famous and honourable.

234.

Bro. itin. 6  
Sal. Tom.  
6. cap. 5.

2 Kings  
1. 33. 38.

**M**ount Gibon, a Mountaine full of stones, high and long, which running along by the West part of the City, growing lesse and lesse towards the gate of judgement, is severed from the City by a deep valley. In this Mountaine, at the commandement of *David*, *Solomon* was anointed King, by *Zadok* the chiefe Priest, and by *Nathan* the Prophet, with the holy oyle. To whom immediately all the people cryed, *God save King Solomon.*

253.

**T**He Monument of *Anani* the chiefe Priest, of which *Josephus* maketh mention, in his  
sixth

sixth book, and thirteenth  
Chapter of the *Jews* war.

236.

THE *Pearre Trees* (or *Mulbery Trees*) of the Valley *Rapha-*  
im, the which *Josephus* calleth  
the wood of weeping, neer un-  
to the which *David*, assisted by  
God from Heaven, gave a se-  
cond overthrow to the *Phili-*  
stines, pursuing them a great  
way.

1 Sam. 5.  
18, 24.  
1 Chr. 14.

237.

THE *Sepulchre of Christ*, was a  
new Monument, eight foot  
long, distant from Mount *Cal-*  
vary one hundred and eight  
foot, and from Mount *Sion*  
about a mile, which *Joseph of*  
*Arimathea*, a noble Senator, had

Mar. 27.  
60  
Mathe 25.  
46.  
Luke 23.  
58.  
John 19.  
41.  
Nireph 2.  
Hyl Ec.  
cler. 20.

R 3

hewne

*Beda in* hewne out in the Rocke for  
*Mar. cap.* himselfe, in the Garden neer  
*16.*  
*Broc. Acts.* unto Mount *Calvary*. In the  
*6.*  
*Breid. 13.* which Sepulchre he, together  
*lat.* with *Nicodemus*, and the Virgin  
*Mary*, with other godly women,  
 buried the body of *Jesus*, being  
 with the consent of *Pilate*  
 taken from the Crosse, and then  
 trimmed with myrrh and aloes,  
 and wrapt in a fine Linnen  
 cloath, was put honourably in-  
 to the same, the head layd to-  
 ward the West, and rolling a  
 stone of exceeding weight to  
 the mouth of the Monument,  
 he went his way. But in the  
 meane time, the chiefe *Priests*  
 and *Pharisees*, going about to  
 hinder the Resurrection of  
 Christ, taking unto them a  
 strong

*Sal. Tom.*  
*7. cap. 3.*  
*& 6.*

*Mar. 27*  
*64.*  
*Mark 16.*  
*45.*  
*v. f. dis*  
*225.*



strong guard of Souldiers, watched the Sepulchre, and sealed the stone which shut up the mouth of the Sepulchre, lest the keepers and watchmen being corrupted with money, should deale deceitfully. But this diligence of the *Jews*, by which they went about to hold Christ in the grave from rising againe, increased the Miracle, and confirmed the faith of the Resurrection. And there he first of all appeared to *Mary Magdalene*, at the Monument, as she was weeping, in the likeness of a Gardener.

238.

**A** *Wood*, neer unto the City,  
as is to be gathered by

R 4

Jose-

*Josephus* in his sixth book and fourteenth Chapter of the *Jews* war.

239.

2 Chron.  
31. 30.

**T**He Brooke, or River *Gihon*, at the South west corner of the City; which King *Achas* had begun to bring from the lower Fountaine *Gihon* into the upper Fountaine, the which King *Hezekiah* at the last finished.

240.

Ier. 31. 40  
Lyra *ibid.*

**T**He Valley of dead Carcasses, which lay between Mount *Calvary*, and the walls of *Jerusalem*, so called, because the dead Carcasses, bones, and ashes of such as were put to death or burnt on Mount *Calvary* were cast thereinto.

241.

## 241.

**T**He Valley of the Fountaine  
Gibon, whereof mention is  
made in the book of the *Chro-  
nicles*, and in *Iosephus*.

1 Chron.  
33. 14.  
Ioseph. 6.  
Bel. 13. &  
15. ant. 18

## 242.

**T**He Valley Raphaim, that is to  
say, of Gyants. It is a Val-  
ley on the West side of the  
City, very large and great,  
which beginneth at the North  
part, and extendeth unto the  
South, bringing forth most  
plentifully (in time past) excel-  
lent Wheat, Wine, Oyle, and  
all other fruits. In this Valley  
*David* by the help of God,  
twice overcame the *Philistines*  
which sought to invade him  
with a great Army.

1 Sam. 5.  
18. as &  
23. 13.  
1 Chrl 2  
14 & 119.  
1 say 17. 6

243.

A. & S.  
Brocardus.  
6.

**T**He Wayes to *Betlehem*, *Ema-*  
*us*, to *Gaza*, and to *Joppa*,  
which *Solomon* made with flint  
and stone, even as he did other  
wayes, which lead to *Jernusalem*,  
both to make the passage more  
easie, and also to shew forth the  
magnificence of his Kingdome  
in this point.

244.

**T**He Way to *Siloe*, and to *Ga-*  
*bson*, whereof *Brocardus* in  
his sixth book of his Travell,  
maketh mention.

245.

Pasc. dis  
to.

**H**ere *Christ* fell againe, ac-  
cording to the Tradition  
of the Fathers of old.

246.

246.

**H**ere *Jesus* turning himselfe  
about to the women that  
mourned and wept, said, *Ye*  
*daughters of Ierusalem, weep not*  
*for me, but weep for your selues,*  
*and for your children, because the*  
*day shall come, &c.*

Luke 23.  
Broid. 14.  
Iul.  
Sal. Rom.  
8, cap. 6.

247.

**H**ere *Christ* fell downe the  
third time under his crosse,  
as the Fathers of old have af-  
firmed.

Broid. 13  
Iul.  
Pasc. dis  
181 &  
212

248.

**H**ere *Christ* was stript out of  
*his Garments*, whole body  
being all torne with whips,  
could not but be very sore,  
whereunto his bloody gar-  
ments cleaving, gave new oc-  
casion

Psal. 38  
68  
Isay 63.  
Mat. 27  
26. 18. 39  
Mark 15  
23.  
Broid. 12  
Iul.  
Pasc. di  
213

caſion of pain, when they were violently pulled off. And ſtanding there naked all the while that the Croſs was a preparing, in the cold and wind, he ſate downe at the length upon a ſtone, where he drank Wine mixed with gall and myrrh

249.

**H**ERE *Chriſt being layd on his back on the Croſs, & ſtretched out upon the ſame, his hands and feet were nayled thereunto with Iron nailes, and his tender members were with ſuch force ſtravned and racked upon the Croſſe, that the very arteries and ſinews were looſened, and all his bones might be told.*

250.

**T***His* is the most notable and memorable place of the whole world, even the Clift of the Rocke of mount *Calvary*, wherein the Crosse bearing the body of Christ, was fastened about high noon of the Feast day of Passeeover Upon the top of which Crosse, a white table was fastened, expressing the cause of his death, written with *Pilats* own hand in these words of *Hebren*, *Greek* and *Latine*;

Mat. 27.  
33.  
Mark 15  
25.  
Luke 23  
33.  
John 19  
18.

**JESUS OF NAZARETH,  
KING OF THE JEWES.**

Further, it is to be remembered, that the *Jews* did in such manner erect and set Christ up-  
on

on his Crosse, that his back parts might be toward *Jernsalem*, and his face towards the West. For they deemed him unworthy to have his face toward the holy City. But we must think, that this was not done altogether by fortune, or without a mystery, but rather by the singular dispensation of God, his miseries seem to be no false Prophets of our felicity, by this means, and by this deed fore-warning them of that which the Prophet *Jeremy* had prophesied should come to passe, saying, *I will scatter them with an East wind before the Enemy; I will shew them the backe, and not the face, in the day of their destruction.* For as St. *Je-*

*Beda in  
Lukc cap.*

*83.*

*Breid. 12.*

*Lul.*

*Gal. Tom.*

*p. cap. 5.*



*rome* saith, seeing they are dispersed throughout the whole world, and do call upon God night & day in the synagogues of Sathan, God sheweth unto them his back, and not his face, that they may know that he is alwayes going from them, and not comining towards them : And that even in the day of their destruction, that is to say, during all the time after the Passion of our Saviour, unto the very end of the world, that when the fulnesse of the Gentiles is come in, the remnant of the people of *Israel* may be converted at the last, and be saved. And I verely conjecture that by this their cruelty, they were fore-tellers of our felicity.

*Jerem. 10.*  
*Isa. 6. 38.*  
*Psal. 99.*  
*Isay 10.*  
 27.

*Rom. 9. 26.*  
 11. 25.

Ps. 66. 7.

ty. For in that they did set the most sweet and amiable face of our Saviour toward the West, it seemeth unto me to note no other thing, but the very same which the Kingly Prophet long before had told should come to passe, saying, *His Eyes behold the (Nations, or) Gentiles* : For he having the Eyes of his mercy opened and fixed upon us, from the time of his Passion, will not cease to look upon us with a favourable countenance even unto the end of the *world*.

Therefore, Christ being on this manner hanged on the Crosse, three houres naked, bloody, wounded, crowned with thornes, did hang between two Theeves in most grievous

grievous torments, partaking with them of the paine and punishment, as if he had been a companion with them in their wickednesse: The which thing the Prophet *Isaiah* fore-shewed should come to passe, saying, *He was reputed among the wicked.* Whom in the meane time, the *Jews*, the high Priests, together with the Scribes and Elders of the people passing by, yea the common souldiers also, and the thiefe that was crucified with him, instead of consolation, (which belongeth to all that are afflicted) in most reproachfull manner scorned him, shaking their heads, and saying, *Thou which destroyest the Temple of God, and buildest the* Mar. 27.  
39. to 46.

S same.

same againe in three dayes, save  
thy selfe : If thou beest the Son of  
God, come downe from the crosse.  
He saved others, himselfe he can-  
not save : If he be Christ the  
King of Israel, let him come down  
now from the crosse, and we will  
beleeve him. He trusted in God,  
let him deliver him now if he  
will have him : for he said, I am  
the Sonne of God.

1. Iohn 19.  
26. 27. Jesus most patiently suffe-  
ring all these things, more bit-  
ter then the crosse, was so far  
from revenging them, that he  
prayed for them that mocked  
him, saying, *Father forgive*  
*them, for they know not what they*  
*doe.* And to the other of the  
Theeves requiring mercy, he  
2. promised *Paradise*, saying, *Verely*  
*I say*

*I say unto thee, This day shalt thou be with me in Paradise. And then beholding his well-beloved Mother, and the Disciples also whom he loved, and commending a Virgin to a Virgin, said unto his Mother, Behold thy Sonne. And then he said to his Disciple, Behold thy Mother; who from that houre forward took her for his owne. While these things thus proceeded, the Sunne abashed at those passions which the Creator of all the world suffered on the Crofs, as it were mourning, hid his face, and was darkened from the sixth houre (at what time it shineth in greatest glory) untill the ninth houre.*

S 1

Then

Then Jesus complaining that he is forsaken of his Father, cryed out with a strong voyce, saying, *My God, My God, why hast thou forsaken me?* This done, to the end all things that were spoken of by the Prophets, might be fulfilled, he said, *I thirst*; Streight-way one running, as though he would doe him some good, when he had taken a Sponge, and filled it with Vineger, he put it upon a reed, and gave him to drinke. Jesus wonderfully thirsted for the salvation of men; but the *Jews* offered him nothing but gall and vineger: And so soon as Jesus had tasted the Vineger, he said, *It is finished*, giving thereby to understand, that the

Pl. 69. 21.

6.  
Heb. 5. 8.

Sacri-

at Sacrifice was truly ended ac-  
 er, cording to the will of his Fa-  
 ce, ther. And once againe crying  
 by out with a loud voyce, and  
 his with shedding of teares, he  
 at saith, *Father, into thy hands I re-*  
 ro- *commend my Spirit*; and so bow-  
 he ing down his head. (a man of  
 one flourishing age) he yeelded up  
 uld his breath, the ninth houre of  
 he the five and twentieth day of  
 led March, and in the three and  
 on thirtieth year of his age, and  
 ke. three moneths: But in the  
 for yeare from his Incarnation, the  
 the thirty and foure.

By this Sacrifice, the most Heb. 4. 14.  
 high and everlasting Priest in-  
 er, flamed with most singular and  
 ing unspeakable love, offered him-  
 the selfe a Sacrifice and a peace  
 cri-

offering to God his Father, and by his death destroyed death, overcame Sathan, brake asunder Hell gates, restored life, and opened unto all beleivers the everlasting Kingdome of Heaven. For this cause, the fathers of old time, ingraved in silver these words of the Psalme in Greeke, and set it in the circumference of the hole which was made on the top of mount *Calvary*, wherein the Crosse of Christ was fastened, but now they are ingraven in Copper, thus :

Ὁ Δὲ ὁ Θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶν ὁ ἡγούμενος σωτήριον ἐν μέσῳ τῆς γῆς. that is to say, *Here God our King before Worlds wrought salvation in the middest of the earth.*



The which one and onely *Pasc. die*  
 bloody Sacrifice most truly *223. &*  
 and lawfully made, he would *234.*  
 not by and by so soon as he was  
 dead be taken from the Crosse,  
 but even as when he was alive,  
 so when he was dead, by the  
 space of three houres, he hung  
 as a spectacle to all men. And  
 as he spared no one member  
 from torment, so his will was  
 to shed all his blood, even to  
 the very last drop of his most  
 precious heart, and to open the  
 fountaine for the washing away  
 of our sins, the which we may  
 use to our endlesse comfort.  
 Therefore one of the souldiers  
 perceiving, and opening his  
 side and heart, presently there  
 issued forth blood and water as

Zach. 13.

1.

Isay 12.

1. 2. 3.

Zach. 12.

10. 22.

9 from a most lively spring, to the sanctifying and salvation of his Church. In the meane season all things gave testimony to their Lord and makers death. The vaile of the Temple rent asunder in two parts, the earth was shaken and quaked, the graves opened, the dead bodies of men arose againe, and the stony rocks (to the shame and reproach of the *Jews*, for the heardnesse of their hearts) clave asunder, and burst in peeces.

251.

John 19.  
 Luke 2,  
 31.  
 Breid. 12.  
 Jul.  
 Sal Tom.  
 7. cap. 5.

**H**ere the blessed Virgin *Mary*, accompanied with *John*, with *Mary Magdalene*, and with other women, stood with a firme

firme mind, and constant faith, Pasc. dis  
225.  
where according to the Prophecie of *Simeon*, the sword of sorrow pierced her soule.

252.

**H**ere the souldiers which Iohn 19.  
Psal. 21.  
Broid. 22  
Inl.  
Sal. Tom.  
7. cap. 3.  
crucified Christ, parted his garments among them, and cast lots for his seamelesse coate who should have it, that the saying of the Prophet might be fulfilled, *They parted my garments among them, and for my Vesture they did cast lots.*

253.

**H**ere the dead Corps of Broid. 12.  
Inl.  
Pasc. dis  
225.  
Christ, being taken downe from the Crosse, was delivered to the blessed Virgin *Mary* to be buried.

254.

254.

Mat. 28. 9 **H**ere Christ meeteth with the Women, which returned from his Sepulchre toward *Jerusalem*, and saluteth them, who imbracing and kissing his feet worshipped him.

255.

Luke 24. 13. Mark 16. 12. **H**ere Christ in the forme of a stranger, went with the two Disciples toward *Emmaus*; and in the way as they went together, he interpreted *Moses*, and the Scriptures of all the Prophets, which he proved to be fulfilled in him.

The

*The Places on the North  
side of the City.*

256.

**T**He Tents of the Chaldeans. 2 Kings 25. 4. Jer. 39. 2 & 52. 4, 7  
On this North part of the City, Nebuchad-nezzar King of Babylon, and the Caldeans, scaled the walls of Jerusalem, and wan it.

257.

**T**He Tents of the Romans, the Jos. 18. 23. 5. 6  
which were pitched be- 7. 8. 9. 10  
tween the *Womans* Towers, and & 7. be  
the Tower *Psephina*. On this 1. 2. 4. 9  
part, although inclosed and 10. 15. 1  
fortified with a triple wall, *Ti-*  
*tus* and the Romans assailed *Jerusalem*. For on this part  
onely the City was assailable.  
And albeit the other parts

were compassed round about with one single wall onely, yet the same being very strong, and set upon stony and cragged rocks, and having also deep Vallies or Trenches impassable, were inexpugnable. Therefore they began to scale the first wall, which was the outermost and third wall of the City. After that they took in hand the second wall: And then the third wall of the City, which was also called the old wall. Next they took the Castle *Antonius*: And so the Temple, which was fortified like a Castle; and last of all they entered Mount *Sion*, of all the rest the most strong. At what time also the Christians took this City

City in hand to win it, they began their enterprife on this part, among whom *Godfrey of Bullion* was the first that entered the wall, near unto the gate of *Ephraim*, whose souldiers following the assault like men, opened immediately the said gate, and so wan the City. The which also the *Saracens* besieging on the same part, wan from the Christians.

258.

**T**He Hill *Garee*, the which was Ier. 31.  
neer to *Jernsalem* on the North.

259.

**E***Rebintb* was a little Village Ioseph. Bel. 13  
on the North.

260.

260.

*Ioseph. 6. bel. 2. 4. 7.* **G***ardens and Farmes, inclosed with walls and hedges; where Titus taking a view of the City was in danger.*

261.

*Ioseph. 20. Ant. 2. 3. & 6. bel. 2. 5. 6. Euseb. 2. Hist. 12 Hier. tom. 1. Epit. 23 ad Euseb. b.* **T***He Sepulchre of Helene Queen of the Adiabens, (who victualed Jerusalem in the time of the famine with wheat) the which she most sumptuously builded with three pinacles, about three furlongs distant from the City. Wherein she was buried with her Son Isates, which also was standing in the time of Eusebins and Jerome.*

262.



262.

**T**He North Mountaine, where *Ioseph. 6*  
*bel. 13.*  
 Pompey pitched his Tents.

263.

**T**He Monument of Herod Agrippa, who for his intolerable pride being stricken by the Angel of the Lord, and consumed of wormes, dyed. *Acts 12. 21. 23. Ioseph 19. ant 8 & bel. 3. 4.*

264.

**S**apha, in Greek called *Scopos*, that is to say, *A place of estimation*, situate toward the North, distant from the City about seven furlongs. It was so named, because from thence both the City and Temple might be seen. Here *Jaddus* the chiefe Priest, and the rest of the Priests, in their Priestly attire, and

and all the people clad in *white* garments, went forth to meet *Alexander* the great, King of the *Macedonians*, when he came with his Army to destroy *Jerusalem*. Whom when *Alexander* saw, by and by suppressing his fury, in humble sort worshipped the name of God, which shined in golden Letters in the *Reasonable* of the high Priest, and gave reverence to the high Priest. Then entering into the City and Temple, he offered sacrifice to God, and granted great priviledges unto the *Jews*.

265.

Joseph. 6.  
b. l. 4. & 7.

**T**He Fruitfull Wood, which *Titus* caused to be cut downe.

266.

266.

**T**He Lake of Serpents, which Ioseph. 6.  
bel. 4.  
in old time was called *Be-  
thara.*

267.

**T**He Way, by which men went Broc. itin.  
6.  
into *Samaria* and *Galilee.*

268.

**T**He Village neer to *Jerusalem*, Neh. 3.  
whereof *Nehemiah* maketh  
mention.

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*The Conclusion of this Worke.*

**T**Hese (*Christian Reader*)  
are the most notable and  
famous places of the City and  
Temple of *Jerusalem*. By the  
placing whereof, the situation  
of the rest may easily be  
known.

known. Therefore if we have made a true Description, let the prayse be given to God, the giver of all good gifts. But if otherwise there be any defect, impute that to my want of skill, and not to my ill will; who for that I was not able to give towards the furnishing of the Temple, gold, silver, or precious stones, have notwithstanding offered a little oyle, to lighten the Church; trusting that the same will be acceptable, both to Christ, who allowed the two mites which the poor Widow offered; & also to those that be good Christians, whom it becommeth well to be like unto their Head, *Christ*.



The names of the Authors  
out of whose Works and  
Travels this Description  
of *Jerusalem* is taken  
and made.

**T**HE Holy Bible of the Old and  
New Testament.

**F**lav. Iosephus, a Priest of the Jews;  
who flourishing in the seventy years  
of Christ, exactly described the situati-  
on, the forme, and the besieging of the  
City of Jerusalem.

**E**xemplars of the famous Doctor of  
the Church St. Hierom, as well  
Printed as written. who lived in the  
years of Christ, 380.

**J**ame of Vitriac, who travelled into  
the Holy Land, and returning, was  
made Bishop of Acon, who wrote a Book  
concerning the Holy Land, and the won-  
ders which he saw there. He flourished

## A Catalogue of

*in the yeare of our Lord, 1231.*

**J**AMES Pantaleon, a French-man, Patriarch of Jerusalem. his Book concerning the Holy Land. who was famous in the yeare of Christ, 1247.

**T**He exact Description of Jerusalem, and of the Places of the Holy Land, made by Brocardus a Monke, published at Basil by Hervage, and at Antwerp by Stelsius; who in the yeare of Christ, 1283. after great search and diligent survey of that City and Land, and the view of the ancient ruines thereof, described the same most carefully.

**T**He Description of Jerusalem, and of the holy places, by John Mandeville English-man, who finished his peregrination in the yeare of our Lord, 1322. and diligently described the same: Printed at Antwerp by Nicol. Wouver, in Anno, 1564.

**A** Table of the City Jerusalem, and a very ancient description of all the holy Land, portrayed one hundred yeares since and more, in Parchment, which John Huls procured from  
the

*the Library of the Colledge of St. Hierom at Delph in Holland.*

**T**He originall of the City of Ierusalem, and of the Temple in the same, described by Rodulph Langius, Anno 1476. and Printed at Colen, Anno 1517.

**T**He Pilgrimage to Ierusalem, and to Mount Sinai, of Bernard Breidenbach, Deane of the Church of Mentz, which he, accompanied with others moe, finished, Anno 1483. and most diligently described the same. Adding thereunto a portraiture of the most principall places of the holy Land, and of his Travell, which he caused a cunning Painter to make upon the view of every place, whom he had in his company for that purpose: Printed at Mentz, Anno 1486.

**A** Description of the Voyage to Ierusalem, published in the yeare 1520. by Mr. Gerard Kuynreorff, and others.

**A** Delineation of the City of Ierusalem, which Mr. John Scorrel,

*with the help of a skilfull Painter drew forth by the view of the eye, sitting on Mount Olivet, 1521.*

**T**He Description of Jerusalem, and of the holy places, by Joan. Heuresus Prætor of Delph, which he set forth in Anno 1521.

**T**He like Description was made by Bartholmew of Saligniac Knight, and Professor of both Laws, 1525.

**A**Peregrination, with an exact description of Jerusalem, and of the holy places, made by John Pasch Doctor of Divinity: Printed at Lovaine in the yeare, 1563.

**T**He Histories of the Holy Warre, whereof there were three and twenty Books, shewing how in the yeare 1099. Jerusalem, and the whole Land of Promise, was recovered againe by the Christians, and so possessed of them 84. years, by William Archbishop of Tyren, Chancellor of Jerusalem: Printed at Basil in the yeare, 1564.

**S**ix Books of History concerning the Holy Warre, set forth by John Herold :



old: Printed at Basil in the yeare,  
1500.

**A** Delineation, or Mappe of the City  
Jerusalem, and of the holy pla-  
ces of all the Land of Palestine, by  
Herman Broculoo: Printed at Ulricht  
in the yeare, 1538.

**B** Onaventure of Mirica his Descri-  
ption of Jerusalem, and of the  
holy places thereof, who made three Voy-  
ages thither, and dwelt there a long  
time, in the yeare 1538. and 39.

**T** He Universall Cosmography of Se-  
bastian Munster.

**T** He Description of the City of Je-  
rusalem, and of Palestine, by  
Wolfgang Weyssenburch: Printed  
in the yeare, 1542.

**A** Diligent Description of the pla-  
ces of the Old and New Testa-  
ment gathered out of many Authors:  
as, out of Ptolomy, Pliny, Pompo-  
nius Mela, Strabo, Herodotus, Hie-  
rom. Iosephus, Egesippus, Stephanus,  
Raphael Volateran, Lyra, Bocas. And  
out of the more later; as James

Zeigler, Wolfgang, Weyffenburg, and Andrew Althamer, *men that herein have taken great pains: and Printed at Paris.*

**A** *Delineation and Description of the City Jerusalem, and of the Land of Promise, most exquisitely done by Bonaventure Broccard, in the yeare 1544.*

**A** *Description of Jerusalem, and of the places thereof, by Mr. Gerard Ioan of Leiden, in the yeare, 1556.*

**A** *Map of the City of Jerusalem, and of the whole Land of Promise, made by Tilmannus Stella, in the yeare 1557. and Printed at Antwerp.*

**A** *Topographicall description of the City of Jerusalem by Fabian Licinius a Venetian: Printed at Venice in the yeare, 1560.*

**A** *Map of Jerusalem set forth by Adam Reiszner, exhibited to the Emperour Ferdinando in the yeare, 1559.*

**T** *He way of Calvary, written in Latino by Laurence Surius.*

*The*

**T**He way of the Crosse, from Pilates house to Mount Calvary, published by Peter Calentine ; and Printed at Lovane in the yeare, 1561.

**T**He Itinerary of Iohn Godcalei of Delph, which he finished in the yeare, 1561.

**A** Description of Jerusalem, and of the places thereabout, by Isbrand Godfrey, which he finished in the yeare, 1563.

**T**He Voyage of the noble Knight Baptift van der Muelen of Mechlen, who by word of mouth described unto me oftentimes Jerusalem, and all the places thereof, which he surveyed in the yeare, 1567.

**T**He Description of the Old and New Jerusalem, made by Peter Lackstein, and Painted in a Map by Christian Sgrothen in the yeare 1570.

**A** Topographicall delineation of the City of Jerusalem, made by Antony de Angelis, a Minorite, who dwelt a long time at Jerusalem, set forth in the yeare, 1578.

**A** *Very large Map of the City of Ierusalem, and of all the holy Land, drawne in Parchment, with the hand of Biron a French-man, with lively colours, and beautified with Gold, and described in the French-tongue, which Map Michael Eyzinger of Austria, a most diligent Historiographer, delivered unto me.*

**T**hese are for the most part the Chiefe Authors among them, which of set purpose have handled this Argument, and of whom I make speciall mention. I have used many, of whom I have nothing spoken: And to make mention of all such Writers, which having another purpose, and have yet given me matter to write of, were to make a tedious Catalogue.

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whereby the Reader may finde  
the Principall Matters  
contained in this  
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